

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XLII.

JACKSON, MISSISSIPPI, SEPTEMBER 2, 1920

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It is said that in San Francisco there are more than half as many divorces as marriages annually.

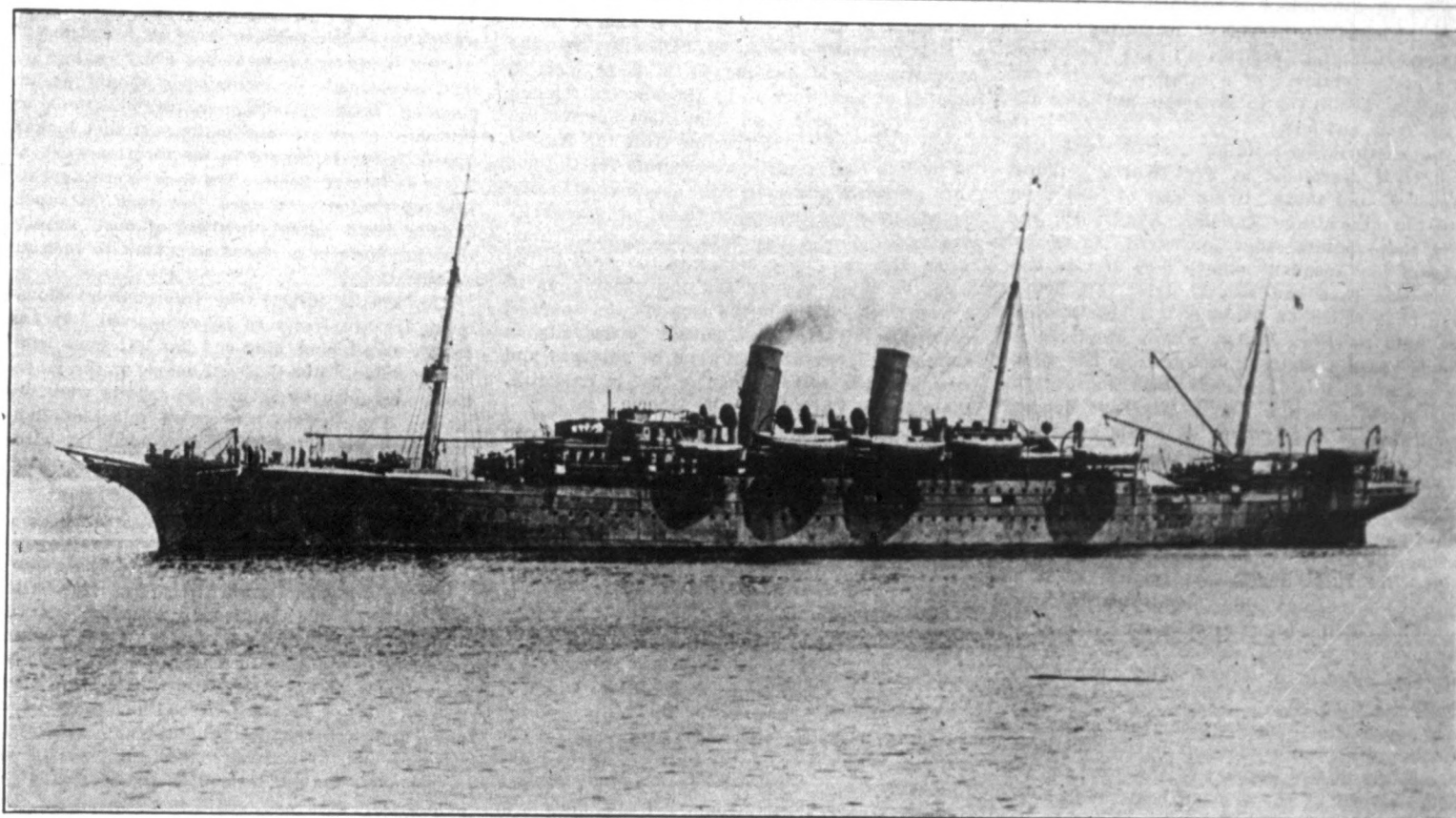
Rev. J. W. Crawford, 1109 Rayburn Ave., Memphis, is pastor of one good country church in North Mississippi and is open for other work in Mississippi.

Rev. A. P. Bentley has resigned as pastor at Durant to become effective second Sunday in September. His plans for the future have not been announced.

Our British cousins seem to think we have peculiar ways of getting our D.D.'s over here. A London newspaper relates how the congregation of a certain church in the southern part of the United States, being desirous of honoring their pastor, wrote to the dean of a certain faculty: "We want to get our beloved pastor a D.D. We enclose all the money we can raise at present. Be good enough to send one D. now. We hope to raise sufficient for the other D. by and by."—Boston Transcript.

If there be those who believe some communities are "overchurched," then let them retire from the field that those who believe they have a commission from God may do the work.

The only man in Mississippi that we have heard of making a protest to President Wilson for having a political conference at the White House on Sunday was a layman, Mr. Philip Diddle, of Star. He sent a telegram of rebuke and received a courteous response from Mr. Wilson's secretary.



We give above a picture of the ship "EMPRESS OF JAPAN," which sailed on August 17th with the largest number of missionaries ever sent out at one time—more than fifty—by our Foreign Mission Board in Richmond. See article in this issue by Frank E. Burkhalter describing the sailing of the party.

Meeting at Crain Creek began on the 31st of July and closed the fourth of August. G. H. Holcomb, of Carriere, is pastor, N. A. Edmonds, of Picayune, assisted. Two joined for baptism and one by letter.

At last report the Louisiana Baptists had not secured an editor for the Baptist Message to succeed Brother W. H. Barton, who recently offered his resignation. This paper is owned by the State convention.

The First church, Vicksburg, is getting rid of its church debt, baptizing people nearly every Sunday, has increased the pastor's salary and bought him the second new automobile. Pastor Greenoe has just helped in a good meeting at Delhi, La.

The Department of Evangelism has been in operation as such since 1907. They report 108,236 baptisms for these thirteen years. Last year they reported 12,203 baptisms. They have on the force thirty-seven evangelists. They report for the thirteen years 13,524 volunteers for the ministry and mission work. Last year they enrolled 2,336 in this volunteer band. This great department is a marvelous force for righteousness in the Kingdom.

We acknowledge the receipt of the church directory of the First Baptist church in honor of Fe. It is neatly printed and well gotten up. Santa Fe and New Mexico Baptists are suffering a great loss in the going of Pastor J. F. Measells from our midst, but what will be our loss will be Mississippi's gain.—Baptist New Mexican.

When the Lord made the world He made it about three-fourths water; a suggestion that he meant for its inhabitants to keep clean. Also He expected that there would be a lot of Baptists in it.

Some are quoting Dr. A. C. Dixon as saying that the Pilgrims first fell upon their knees and then upon the aborigines. But we suppose Dr. Dixon was quoting Senator Vest to whom the quotation was attributed many years ago.

Joe Canzoneri, our former Mississippian, led the music recently in Albuquerque, New Mexico. When he sings he sings all over. If you see him you will understand what the Bible means when it says David danced before the Lord.

## SEPTEMBER IS BAPTIST RECORD MONTH



### SAILING OF "THE EMPRESS OF JAPAN"

(By Frank E. Burkhalter.)

With a mingled sense of pride, humility and thanksgiving to God do many Southern Baptists regard the sailing from Vancouver, B. C., August 17th of The Empress of Japan, which carried 75 Southern Baptist workers to fields of labor in the Orient.

Investigation of the records of other mission boards in this country and Canada show that this is decidedly the largest number of foreign missionaries ever sent forth at a single time by a single denomination. So the departure of this ship marks a new era not alone in Baptist foreign mission efforts, but establishes a new record in the whole realm of Christian Missions.

Not all of these workers on The Empress of Japan are new ones, but the majority of them are, the others being older missionaries who are returning to their fields from brief furloughs in the homeland. Fresh from our colleges and seminaries, women's training schools, and medical colleges and nurses' schools, these young men and women go forth to serve their Master in China and Japan, and it is fortunate for them that in their long journey across the Pacific they are to have the companionship and counsel of more experienced men and women who have been through the ordeal of mastering a new language, adapting themselves to the ideals, customs and characters of a strange people, and adjusting themselves to a climate radically different from our own.

The missionaries residing west of the Mississippi river assembled at Fort Worth, Sunday, August 9, and those living east of the river gathered at Chicago Tuesday, August 10, and from these points they journeyed in special sleepers to Vancouver, where they arrived Saturday and thus had several days' rest before their boat sailed on Tuesday. A special rally was held at Fort Worth where hundreds of friends heard a parting message from the workers assembled there and bade them Godspeed in their work. Such a service was not deemed practicable at Chicago, in as much as it was outside the Southern Baptist Convention territory.

It was the original plan of the Foreign Mission Board to charter all the passenger space one of the trans-Pacific steamers sailing from Seattle for this voyage, and thus make it an exclusive missionary ship, but difficulties arose which made this impracticable, and instead all the space needed was reserved on a larger vessel, The Empress of Japan, sailing from Vancouver.

At the summer meetings of the Foreign Mission Board a total of sixty-six new workers was named, the largest number of new workers ever commissioned by the mission board of a single denomination in a single season, so far as this correspondent has been able to ascertain. While many of these workers sailed on this special ship this week for China and Japan, numbers of others are under commission to work in Africa, Argentine, Brazil and Chile, and will sail for their stations in September.

The large variety of work in which these men and women will engage is a matter of interest. Some go as evangelists, which work has always held the preeminence in the program of Southern Baptists, both at home and abroad. Others will do educational work; several are physicians and nurses and will minister to the physical needs of the people, the enormity of which we at home have little conception; while others still will specialize in work with the women and children. All of these special workers are missionaries, however, in spirit and in fact, quite as much so as the evangelists, and their labors in teaching, healing, nursing and home visitation give unexcelled opportunities for testifying for Jesus Christ, the great of all teachers and the one Great Physician, who heals both the bodies and souls of men. These workers prepare the soil for the reception and proper nurture of the seed sown by the evangelist—in fact, they sow many such seed themselves—and

working side by side the combined forces of evangelists and Christian teachers, doctors, nurses, and other special workers, win to salvation a larger number of people than the same staff of workers could do, if they combined their ministry to the people to a single channel.

As an indication of the missionary value of this special work, it is known that the way has been frequently opened up for the reception of the gospel in many sections which had been effectively closed to it theretofore through the physical relief brought to suffering people by the Christian doctors and nurses. The full value of educational work being done by our missionaries can be appraised only when we take into consideration the fact that this work is aimed primarily to train boys and girls and young men and women to be effective Christian workers.

One of the best informed missionaries in Brazil recently made the declaration that if Southern Baptists would do their whole duty by the educational interests of the mission work in that country for the next twenty-five years, it would be unnecessary to send any more foreign missionaries to that country, the schools and seminaries having trained in the meantime a sufficient number of native Christian workers to carry the gospel message to every man, woman and child in Brazil.

It is generally recognized, of course, that the appointment and sending forth of so large a number of new workers by the Foreign Mission Board would have been impossible but for the larger resources made possible from the Baptist 75 million campaign. The program for the five year period of the campaign, as adopted by the board, calls for the appointment of practically five hundred new workers during that time, along with the strengthening of the work in the fields occupied already and the opening up of a new work in Russia the moment the doors of opportunity there are opened. Especially in Europe will our mission work be enlarged and new emphasis will be given to that in Palestine, the scene of Christ's earthly labors.

The officers of our Foreign Mission Board have the opportunity and responsibility of Southern Baptists in the matter of carrying the gospel to all parts of the world are larger than ever before and in their effort to meet this situation they crave the cordial cooperation, the earnest prayers and generous gifts of every Southern Baptist.

### THE REASONS

The following reasons for the failure of the Interchurch World Movement are given by The Baptist, which was a loyal advocate of the plan:

The first was a financial reason. This did not consist of any threat from steel magnates who resented the investigation of the steel strike, for to the best of our knowledge and belief, no such threat was made. One of the best-known Baptist laymen connected with the Interchurch was Mr. John D. Rockefeller, Jr., and it is to be noted that the committee which reported the strike spoke favorably of his Colorado plan. The financial reason was found in the colossal expense of the Interchurch, knowledge of which was by no means as public as it should have been. By reason of our large askings in the campaign, 25 per cent or more of these expenses, should there be any deficit, came upon the Baptists. Our original underwriting of the movement was for \$1,000,000. In order to protect this and to keep the movement going to what it was hoped might be a successful issue of the campaign, there was an additional underwriting of \$1,500,000. It was entirely out of the question that our convention should obligate itself beyond this amount. And yet there was every indication that it would have to do so if it retained relationship with the Interchurch. The business men and lawyers who are advisors to the Board of Promotion were emphatic in their opinion that only by withdrawal could the denomination be protected from a

further unjustified drain upon its funds. It seemed to many, and it seems now, that Baptists were asked for an undue proportion of the money needed to finance the movement.

The second reason was the widespread dissatisfaction existing in our own denomination. State leaders and pastors in many states found it extremely difficult to bring churches into line with the New World Movement on account of our "entangling alliance" with the Interchurch Movement. The objection took many forms. There were those who objected because the movement had no doctrinal or scriptural basis. Others felt that it was modeled altogether along the lines of big business and too little after a Christian pattern. Yet others found Interchurch agents trying to promote union of churches of different denominations and such discovery lent weight to the suspicion already existing in various sections that the whole movement was designed to bring about something like organic union of the churches.

The third reason came from the form of the organization. The Interchurch World Movement was not the creature of the churches, but it has seemed to many in various sections of the country that its representatives played the part of dictators to the churches. It did not come about because of a demand from within the churches, but was imposed upon them from without. Possibly there was no intention of making it a super-church, but every suggestion that its officials or committees should assign fields of work to missionary organizations or churches, every attempt on its part that looked like dictation in regard to the form of work at home or foreign fields, gave to it every appearance of tendency toward just such a super-church. And great numbers of our Baptist churches were in no mood to submit to such an organization.

The worthy things the Interchurch Movement did are freely to be recognized. It has taught us all something and has left some legacies of value. But the weaknesses of the movement were also large, and its defects were obvious. The Buffalo convention felt that Baptists interests in the North demanded our withdrawal. Will not a careful consideration of the basic reasons for this action bring most of our people to the same conclusion?

In the New Orleans Christian Advocate Rev. A. C. McCorkle, of Durant, Miss., has a long article on "Why We Baptize by Affusion." It is difficult to see how any man with any regard for veracity could write the things that he does. Here is one of the statements which, if he ever looked into a Greek Lexicon, he must have known to be absolute untrue: "Baptize never meant to immerse since the world was made, nor does any lexicon on top of the earth so define." The standard Greek lexicon for the world for ancient Greeks is that by Liddel and Scott, the two Church of England scholars. It is entitled "A Greek-English Lexicon," and is the eighth edition and dated 1901. It says: "Baptizo, to dip in or under water." Sophocles, a native Greek, has produced a "Greek Lexicon of the Roman and Byzantine Periods" (date 1870), covering precisely the time when the New Testament was written. He says: "Baptizo, to dip, to immerse, to sink." He gives numerous examples and adds: "There is no evidence that Luke or Paul and the other writers of the New Testament put upon the verb meanings not recognized by the Greeks." The standard lexicon of the Greek New Testament is by Thayer, of Harvard University, entitled, "A Greek-English Lexicon of the New Testament" (date 1887). He says: "Baptizo, 1. Properly to dip repeatedly, to immerse, to submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water." Others could be given but this will do. How that man could ever go into the pulpit to preach God's truth we do not understand. How any church could tolerate him we do not see. How any paper could stand for his writing is beyond us.



BILLY AND HIS PA

"Pa, the other night they had a big donce at the hotel and I noticed by the society notes that you were one of the attendants and leaders. I thought the church was opposed to its members attending dances. Am I right?"

"Billie, you are right in saying that I attended the dance, and I was indeed a leader. As to it being against the will of the church for the members to attend dances, you might have been right twenty years ago, but we are living in a different period altogether now. No one except a person altogether out of touch with the spirit of the times would object to a well-conducted dance now. The best people in town were there and danced, and any fellow who tries to oppose us now will be put down as an old fogey."

"Does the pastor of the church believe in the dance, Pa?"

"No, my son. Our pastor has not caught the spirit of the times, and he is leading some of the old fogey members to oppose the dance. I have studied the subject carefully, and have many other thinkers, and I have not found a single verse of scripture that condemns the dance. The best people are in favor of it."

"Pa, I want to ask you another question: Would it be right for a man or a set of men to come here and hug my ma and sister?"

"You foolish boy, to be sure that would be wrong, and the one that tried such a thing would not try it again soon."

"Pa, is there any verse of scripture that says a man must not hug ma or sister?"

"You talk foolishly, son. There is no need for a scripture on that such a thing would be inexcusable, and I should not try to bring in scripture in such a case."

"But, pa, that is where I get bothered. I saw people dancing and saw men with their arms around women. Was that wrong?"

"To be sure not, son, they were keeping step to music, and the very best people in town were doing it."

"I think I see your point, pa. It is wrong and sinful if the music is not going on, and if the best people endorse it, but if the music is going on, but it becomes wrong as soon as the music stops."

"Billie, you are unreasonable. When you see the best people in the town and country doing a thing, you must not be so quick to criticize."

"If the best people hugged without music, would it make it right, pa?"

"Billie, you have been listening to our backwoods preacher and he has poisoned your mind against the best society. I see it is impossible to make you see things in their true light. Better go out in the woodhouse and cut wood and think of things that a boy can understand."

"All right, pa, I have several things to think about:

1. "Is it right to hug when music is playing and you are keeping step."
2. "Is it wrong to hug without the music."
3. "The Bible does not say that hugging to music is wrong."
4. "It does not say that it is wrong to hug without music, but it is."

F.

TAKE OFF THY SHOES

To this day when one enters a Mohammedan place of worship it is necessary to remove the shoes and leave them at the door while he enters barefoot or in soft slippers provided for him. We smile at the scruples of these simple and sincere people who retain the habit of worshipers preserved through centuries by people among whom all the religion originated. It may be truly said that religion begins in reverence. Let me say it again; let it should fail to take hold, that reverence is the beginning of all true religion. This is the "fear of God" which is the "beginning of wisdom. It is the pri-

mal universal religion. It is this that makes all men worshippers. It is this that gives the avenue of approach to the gospel among all races of men. It is this that forms the basis of appeal and approach to the gospel among all races of men. It is this that forms the basis of appeal and hope of response wherever the work of God is proclaimed. It was this that turned reverence to fright in Adam when he had sinned against God in the garden of Eden. It was this that caused Abraham to answer when God appeared to him in Ur of Chaldees, again in Hanan and later in Canaan. It was the beginning of the revelation to Moses, and the cause of the whole system of worship which God built up through him.

Somehow Moses in the beginning did not seem to have this minute spirit of worship sufficiently developed. He did not recognize the burning bush as the symbol of the presence of God. He approached it with curiosity: "I will turn aside now and see this strange sight." It was then that God spoke to him: "Moses, Moses, put off thy shoes from off thy feet; for this ground whereon thou standest is holy ground." All future intercourse with God must be in the spirit and attitude of reverence. All revelation from him and approach to him must be with bowed heads and hearts, with our faces toward the earth.

One of the most hopeless indications of the present generation is its lack of reverence, its flippant failure to recognize the presence of God. We know of no body of Christians more in need of warning than our own Baptist people. We smile at the superstition of a Roman Catholic who bends the knee at the altar; we scoff at the poor man or woman who dares not enter a church without cleansing himself with holy water, and we stalk into the house of God with our hats on. We joke about the man who would not pass his church without making the sign of the cross, and we allow men and women to run their tongues like bell clappers while somebody leads the prayer. We poke fun at those who offer incense in the church, and then allow young men to puff smoke from cigarettes in the house of God.

This writer is ashamed to open his eyes while the congregation is engaged in prayer, but on the few occasions when he is come to the church door while some one is praying, he has more than once found a majority of the congregation looking idly or curiously about over the house. We confess to no sympathy for the superstition which regards a place sacred because the bread and wine are there kept as the very essence of deity. But the head that never bows, the knee that never bends, the eyes that are never closed, the tongue that is never still in his presence, the soul that is never subdued in his presence, belong to one who knows little or nothing of God, and is not in the way of hearing more of him.

The church is not the only place where God is, where he may be realized and worshipped. The heaven of heavens cannot contain him. The earth is the Lord's and the fulness thereof. The whole earth is filled with his glory. We can and ought to read his message in the silent stars above, in everything which he has made, in the monuments among men. But the man who does not find him in the assembly of his people will not discern him elsewhere. It is here we cultivate the spiritual faculty. It is here God manifests his glory and grace. It is here that reverence can best be cultivated. The atmosphere of the church and the conduct of the worship, the behavior of the people, all ought to be such as will deepen the spirit of reverence. The Lord is in his holy temple. Let all the earth keep silence before him. The preaching and praying and the singing ought to help in this matter. Our churches have a solemn duty to inculcate the spirit of reverence.

MODERN DANCE, A PRESUMPTUOUS SIN

(Continued from last week)

Secondly, not only does the modern dance lure many to moral shipwreck, but it saps the spiritual life of a vastly larger number. I have often asked the question, "Do you know in all your acquaintances of dancers a single one who is a real spiritual power?" and the reply has always been negative. Of course there are a few who are "active," but the church could do far better without their activity because it carries none of the vital and vitalizing force of deep spirituality. Rev. Sam Campbell testifies that his dancing kept him out of the kingdom for seven years. All those years he was under conviction of sin and seeking salvation, but he was asking the Lord to save him and let him dance. He was never saved until he was willing to surrender to Him for salvation and service and from that hour he has never wanted to dance. Spirituality and the sensual dance simply do not go together.

My last charge against the modern dance is that it kills Christian influence. Granting that there are professing Christians who have never seen the sin of it nor discovered any evil motive in their own participation, what about their responsibility to the weaker ones and what about its effects on their influence in the world? Paul declared, "Wherefore if meat causeth my brother to stumble, I will eat no meat for evermore, that I cause not my brother to stumble."

A few weeks ago I approached privately a young man in our city who is one of the leaders of the dancing set and appealed to him to give up the dance and accept Christ. He readily agreed that they could not go together and said emphatically that if he joined the church he certainly would never dance any more, for he had no respect whatever for the religion of a dancing church member.

The pastor of a sister church recently called upon a middle-aged woman of broad college training and talked with her about joining the church. She expressed deep gratitude for his coming, but she had the bitterest resentment of the similar approaches of a prominent and "active" church woman because her name was always in the list of dance chaperones, and she had no confidence at all in her profession.

We could give many instances that would further emphasize how the dance destroys utterly the Christian influence and makes the members who dance or encourage it heavy stumbling blocks to a soul-winning church.

Will Parker Memorial Baptist church take an indifferent attitude toward this presumptuous sin? Shall we drift with the tide and permit any of our people to be swept into the maelstrom of this spiritual paralyzer without protest? Is our influence for God and morality to be multiplied or shall we forfeit the respect and confidence of the unsaved masses? All who believe we ought as individuals and as a church to show our colors and to stand positively and uncompromisingly against the modern dance, and who may have unthinkingly engaged in this evil but will henceforth renounce it, will you stand up?

(The large congregation arose promptly as one man, after which a deacon moved the pastor be requested to furnish the sermon the The Alabama Baptist for publication, and it was voted unanimously.)

Dr. E. D. Coleman, pastor of St. Charles Ave. church in New Orleans, was a pleasant caller at the headquarters office on his return from Northfield, Mass., Winona Lake, Ind., and other points in the north. Brother Solomon is delighted with the progress of the work in Mississippi. He states that he is planning to build a \$250,000 church house in New Orleans. He stopped at Hattiesburg and preach last Sunday at Main Street church where he was formerly pastor. His wife also accompanied him on his vacation trip.



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## EDITORIAL.

### SINGING AND THE REVIVAL

These things would have better been said three months ago, only the writer was not in position at the time to say them, for he has since that time seen and heard things which make him know that something ought to be said. It would have been well for the churches and those who conduct meetings to have had this matter called to their attention at the beginning of the evangelistic campaign. But it is better late than never, and we earnestly hope that what is here said may be helpful not only in the revival meeting but in all our worship.

It might be well to get fixed in our minds what singing is, what is the real object of the music. We ought to know that it is not the purpose of the singing to fill or kill time until the people are all together and the preacher is ready to perform. It would seem that this is the purpose in some people's minds who suggest that we sing another hymn as the people are still coming in. Let us hope that some day people learn enough of good manners and have sufficient reverence for God and interest in the result of a service that will compel them to come on time.

Neither is the singing for the purpose of entertaining the early arrivals, nor any other arrivals until business begins. Some people seem to think it is on a par with the scheme of the motion picture artist who puts on a few extra pictures on the screen at the beginning to amuse the first arrival until the real show begins. The business of singing is not to entertain anybody. That may be the purpose of a phonograph or a public concert, but not of singing in the church.

Nor is the business of singing to create an "atmosphere" for the preaching. If that is its purpose, then it is sure to fail under those conditions. Every preacher knows the value of a proper spiritual atmosphere in which to deliver his message. If it is not there his message is in vain. But so deliberately use the singing for that purpose is to pervert the singing and to fail in the effort. Singing of the right kind and with the right interest will help to do it, but there must be earnest praying, and the preacher must largely bring his own atmosphere. His garments must smell of the myrr and aloes that comes from fellowship with the Father in the garden of Gethsemane.

But what is singing for? The answer is that it has a double purpose. Singing looks two ways. We are to "make melody in our hearts to God." It is also that we may "speak one to another in psalms and hymns and spiritual songs." In the first case it is prayer. In the other it is exhortation or preaching. Singing

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is either preaching or praying. We ought to use it in both ways. When we sing, "Yield not to temptation," we are preaching. When we sing, "Come thou Fount of every blessing," we are praying. We ought to be sure when we sing that we are doing one or the other. It ought not to be done to amuse or entertain, but with as sincere purpose as the preacher has when he prays or preaches in the pulpit.

Now in some churches singing has almost died out. Perhaps it ought to die out till it can be done with a better purpose. In not a few instances a few young people will gather around the organ and get their heads together, perhaps their voices, too, over a handful of books which are not even enough for the "choir." These have often to be exhorted not to say dragged forward, by the pastor or leader, and when they come they can't find whole books to sing in, and are embarrassed by having to stand before the gaze of a crowd without any means of overcoming it by hiding behind a song book. The people out in the congregation look on, or look out the windows or engage in irrelevant conversation.

What is the cause and cure for all this? The primary cause is stinginess, the unwillingness to spend enough money to buy the necessary books. To be sure there are contributory causes, but there is not one church in ten that ever did have at one time enough books to supply the congregation, and the church is unwilling to spend the money to buy them. To be sure some are ready to say, "Why we bought books last year!" Yes, you probably bought shoes last year and you will have to buy them this year. It ought not to be necessary to buy song books every year. But enough ought to be bought to go around and they ought to be taken care of. But better than taking care of them, they ought to be used.

This condition can be removed if somebody in the church is sufficiently aware of the need to awaken his conscience and determination. A tactful suggestion, a persistent reminding of the need of books, proper distribution of them, an encouraging of the dumb to sing will by and by work the miracle. You must have books, or go back to the habit or "lineing out the hymn," as it was done half a century ago. "Let all the people praise Thee, O God," is the exhortation and prayer of the psalmist, which every one interested in the worship ought to help fulfill.

### TO COLLEGE THIS YEAR?

W. C. JAMES, Cor. Secy. Education Board.

As a tree is judged by its fruit so is the value of an education determined by what it does for those who submit themselves to it.

Less than twenty years ago there was living in the mountain section of one of our Southern States a sixteen-year-old boy who scarcely knew how to read, write or spell. Learning of a mission school not many miles away, he entered it, graduated with distinction and then, entering a competitive examination for a scholarship in a Southern university, won the scholarship, in due time graduated from the university with honors and, although only thirty-three years of age, he is today recognized as one of the most eminent men of his profession in America. That is what education did for him.

One of the finest institutions in Richmond, Virginia, is Mechanic's Institute, a night school designed primarily for boys and men who are compelled to work by day and, therefore, can attend school only at night. Quite a number of successful business men in Richmond were trained in the Institute, and attribute their success in large measure to the information and inspiration acquired there. On one occasion while I was pastor in Richmond I was asked by the principle of the institute to present a gold medal at commencement time to one of the boys who had made one hundred percent on the final examination in electricity. I was interested to know something of that boy and found that

although he was a day laborer in the Tredegar Iron Works of Richmond, yet he employed his spare time in studying, and it was he who had made one hundred per cent and won the gold medal. At this writing he has charge of the electrical department of a mine in Nevada at a salary of \$8,000 a year, and is not yet thirty-five years of age. That is what education did for him and in these days of marvelous industrial development in the United States it will do as much for thousands of other Southern boys.

Some time ago while driving through the country to meet an engagement I began a conversation with the driver, a young man of fair ability. Becoming interested in him, I asked him about his plans and prospects. He frankly admitted that his lack of education was an obstacle to his success, but with equal candor admitted that no one was to blame but himself. His father had not only offered him the opportunity to secure an education, but had urged him to take advantage of it. He thought that he was wiser than his father, and not until it was too late did he realize that he had thrown away his opportunity.

There is a vast number of boys and young men in the South who will have an opportunity to go to college this fall. Those who avail themselves of it will never regret it, and those who do not will feel the hindering effects of their neglect as long as they live. Will it be you?

Something beautiful has vanished,

And we look for it in vain.

We seek for it everywhere.

On the earth and in the air,

But it never comes again.

This fall you will have another opportunity perhaps to enter some school somewhere and this word is written with the hope that it may be helpful in inducing many boys and young men to seize their opportunity.

One of the matters before the next congress is an educational bill which provides one hundred million dollars for public education in the states. Fifty million is for equalizing educational advantages, being used in those states which have a low scale of funds for education; seven and a half million for the removal of illiteracy; fifteen for the preparation of teachers; twenty million for physical education, and seven and a half million for Americanization.

At the very commencement of his ministry there came to Moses the word which said, "Put off thy shoes from off thy feet, for the place on which thou standest is holy ground." And all through his ministry Moses continued to grow into real greatness, because he continued in all things to cultivate sincere reverence for sacred things. To him his whole life's journey lay upon holy ground, and he never failed to heed the charge to put off the shoes from off his feet.—Ex.

Pastor T. L. Holcomb has inaugurated an evangelistic campaign for Columbia for August 29 to Sept. 7. The preaching will be by his brother, H. R. Holcomb, of Mansfield, La., at 4 and 7:45 p. m. on the high school campus. He will be assisted by W. E. Dean, director of music, N. R. Drummond, chairman of personal work, W. W. Kriger, chairman of special devices, and Mrs. I. A. Jones, pianist. They have also a quartet and an orchestra with junior and senior choirs. An effort will be made to enlist and benefit the whole country. Special services will be held at various places in and out of town.

"Now stop and look at your label to see if your time has expired." That used to have a familiar sound to us, but since we adopted the pay as you enter plan, it is ancient history. Everybody likes the pay in advance plan now, and the paper stops unless subscription is renewed.



# Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

**Question: Why should the Baptist Record be placed in every Baptist Home in Mississippi?**

**Answers:**

It leads to a better understanding of the scriptures.  
It increases interest in the spread of the gospel.  
It promotes unity of faith and practice in the denomination.  
It exposes error.  
It places weapons in the hands of all to defend the truth.  
S. MORRIS.  
Because it is our own paper and full of wholesome reading and keeps us posted on our own work.  
J. M. BUFFINGTON.

1. It is a denominational paper.  
2. It is the duty of all who profess to be Baptists to support it.  
3. It will keep all who read it intelligently informed in the great work Baptists are doing for the Master.

MRS. J. S. ALBAN.  
Every Mississippi Baptist that can read should take the Baptist Record because it is sound in doctrine; it is the only paper through which they can become informed concerning objects fostered by the denomination and progress made in soul winning in our state.  
W. H. PATTON.  
Because God can work more effectively and the devil can work less effectively through the readers of Christian literature and the Baptist Record ranks among the very best of Christian literature.

J. S. RISER, Jr.  
"But sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear."—1 Peter 3:15.  
The Bible tells how we may know our personal relation to the Lord.

The Bible tells us about our relation to the New Testament church.

The Bible does not tell about the work of our denomination today. We must get that through the religious press.

J. E. BYRD.  
To stem the tide of indifference to kingdom interests among the majority of Mississippi Baptists.

J. A. OUSLEY.  
Because there is enough latent power dormant among Baptists to put our kingdom work at the top, the Baptist Record, calling every week at all the Baptist homes, is our greatest factor in awakening them to overt acts.

Because it is the only means of keeping informed about our needs, obligations and achievements, without which we can't have a sympathetic interest.

J. P. WILLIAMS.  
1. It is a denominational enterprise with 180,000 stockholders. 2. The only adequate medium of denominational information. 3. Those who read the Record can be relied on in local church work, also in denominational cooperation.

M. O. PATTERSON.  
The Baptist Record is a great teacher of the Bible and is one means of obeying that command of our Lord, "Look on the fields."

S. G. POPE.  
Because it is necessary for us to think the right thought before we can do the right thing. The Record will keep the right thought in our minds if we will read it.

J. A. ANDERSON.  
Every Baptist in Mississippi should read the Bible because it is God talking to us. Every Baptist should read the Acts of the Apostles because it gives an account of God's apostles in action. The Baptist Record should be in every home and read by every Baptist because it keeps us posted on God's servants in action.

J. A. MAXWELL.  
Because it will keep our people posted on denominational matters, inform our people on the 75 million campaign, stimulate them to liberality and systematic giving and help to indoctrinate and mould character.

JOSEPH JACOB.  
Because the Baptist Record is the medium through which Mississippi Baptists get information as to what Southern Baptists are doing in the kingdom, and those who have such information are doing practically all that is being done for his cause.

R. L. BRELAND.  
Because it is the greatest common conservator of the forces of the denomination in the state.

JOHN T. CHRISTIAN.  
Without reading the Record we are ignorant of the fact that Jehovah is leading his armies to battle and to victory, and we can not converse intelligently about kingdom matters in our own state.

L. I. THOMPSON.  
Baptists need this stimulant for information, inspiration and "infiltration" (of the doctrines) in the interest and advancement of the kingdom of God.

D. A. McCALL.  
1. No Baptist can be well informed about all of our work without the Record.

2nd. He will never have the work at heart and do his best unless he be a reader of the Record.

3. It is a disgrace under grace not to do and be our best.

W. E. FARR.  
The Record should go into every Baptist home so that that home can have information and inspiration to do real kingdom work.

HOMER H. WEBB.  
Our strength and efficiency as a denomination will depend upon our teaching as to why and how things are done. So long as the denominational weekly lives it will be the chief dependence in doing this teaching.

A. P. SCOFIELD.  
It carries the needed information. This in turn inspires interest in kingdom work. This interest leads to Christian activity and through this activity spiritual growth comes to all the readers of the Baptist Record.

T. J. MOORE.  
Because the Baptist Record gives expression to our denominational life, growth and work. From it we get information concerning missions at home and abroad, education and evangelism. It brings its message of progress, truth and cheer to the home every week. Through it we become better acquainted with our preachers and the churches they serve. Every Baptist home needs the Record and the inspiration it gives.

R. L. WALLACE.  
The Baptist Record supplies a great need, without it our people are ignorant of the works we are doing as a denomination. It stands for God and the building of his kingdom. Therefore, God will be honored and his name glorified by the Record going into every home.

R. R. JONES.  
1. Because it is owned by the Baptists of the state. Every Baptist has an interest in what is his.

2. Because every Baptist in our state should be an intelligent Baptist.

R. L. BUNYARD.  
Because it is a first class Baptist paper, sound in doctrine and practice, and should be read each week by every Baptist in Mississippi. It is the only source of information

for the doing of our denominational work in the state. It is a fine source of information of Baptist world-wide work.

R. A. KIMBROUGH.  
Because the Baptist Record is packed full of information, information which the members of every Baptist home in Mississippi must needs have if these members are to do their full duty in the kingdom, and information they very probably will not get unless they read the Baptist Record.

FRANK M. PURSER.  
Because the Record belongs to the Baptists of Mississippi, and no home is complete without it.

C. S. WROTEN.  
Because it will keep every reader thinking of the greater work that the Baptists of Mississippi have ever taken in their hands to carry out.

2. We can keep up with every Baptist church of our state and see what it is doing toward "Thy Kingdom Come."

The regular reading of the Baptist Record makes us more intelligent as Christians and Baptists, therefore more useful. It encourages the reading and study of the Bible, the book of books, the most important of all books to the human race.

C. M. SHERROUSE.

## OUR WEEKLY PRAYER LIST

Meetings Beginning First Sunday in September  
Let us pray for these

Oregon, Holmes county; E. T. Moberly, pastor; L. T. Grantham, assisting.

Delta City, Sharkey county; J. H. Fuller, pastor; pastor doing preaching.

Providence, Grenada county; B. C. Land, pastor; J. C. Wells, assisting.

Sunflower, Sunflower county; no pastor; N. W. P. Bacon, preaching.

Tate Street, Alcorn county; C. C. Weaver, pastor; J. W. Eidsen, assisting.

Sabougla, Calhoun county; J. W. Hicks, pastor; E. T. Putnam, assisting.

Mt. Olive, Chickasaw county; Chas. Nelson, pastor; pastor doing preaching.

Richmond, Lee county; A. J. Darling, pastor; L. B. Wages, assisting.

Evergreen, Monroe county; no pastor; J. M. Walker, preaching.

Pleasant Grove, Prentiss county; S. T. Shook, pastor.

Fellowship, Tippah county; E. J. Eubanks, pastor; T. R. Hammonds, assisting.

Jackson Camp, Tishomingo county; J. M. Harrison, pastor; W. H. Hamilton, assisting.

Fellowship, Union county; J. J. Pannell, pastor; D. H. Waters, assisting.

Pleasant Ridge, Union county; W. T. Darling, pastor; J. F. Tull, assisting.

Pine Grove, Yalobusha county; J. M. Hendrix, pastor.

Friendship, Attala county; J. W. White, pastor; pastor doing preaching.

Friendship, Attala county; J. W. White, pastor; pastor doing preaching.

Spring Hill, Choctaw county; T. J. Smith; L. J. Lott, assisting.

Bluff Springs, Choctaw county; J. H. D. Watson, pastor; R. L. Wallace, assisting.

Scobba, Kemper county; A. C. Furr, pastor; W. T. and A. J. Darling, assisting.

French Camp, Choctaw county; P. S. Rogers, pastor; J. R. Nutt, assisting.

Toomsba, Lauderdale county; A. H. Miller, pastor; Rev. Rushing, assisting.

Fellowship, Lauderdale county; B. S. Gay, pastor; H. B. Harrison, assisting.

Walnut Grove, Leake county; R. B. Gunter, pastor; pastor doing preaching.

New Providence, Leake county; John Thompson, pastor.

Pearl River, Neshoba county; J. L. Hughes, pastor; pastor doing preaching.

Linwood, Neshoba county; F. M. Breland, pastor; A. B. Culpepper, assisting.

Herbert, Neshoba county; A. N. Thomas, pastor; C. E. Hendrix, assisting.

Center Hill, Neshoba county; J. W. Jones, pastor.

Vernon, Neshoba county; J. D. Fulton, pastor.

Liberty, Scott county; A. A. Kitchens, pastor; G. O. Parker, assisting.

Union Ridge, Winston county; Z. B. Kitchens, pastor; pastoring doing preaching.

Pleasant Hill, Clarke county; J. T. Cooper, pastor; W. D. Moulder, assisting.

Cold Springs, Covington county; B. A. Ashworth, pastor; pastor doing preaching.

Shiloh county; M. Walters, pastor; J. T. Jones, assisting.

Helena, Forest county; J. M. Gibbs, pastor; J. D. Bethune, assisting.

Sand Hill, Greene county; Luther Turner, pastor; A. L. O'Bryant, assisting.

Centerville, Jones county; D. W. Moulder, pastor.

West Laurel, Jones county; R. R. Jones, pastor.

Mt. Zion, Lamar county; Rev. Anderson, pastor; D. V. Jones, assisting.

Pioneer, Wilkinson county; A. P. Scofield, pastor.

Fauke Mill, Jasper county; W. R. Allmon, pastor; J. W. Rooker, assisting.

## ASSOCIATIONS MEETING WEEK FOLLOWING FIRST SUNDAY IN SEPTEMBER

Lebanon Association, at Zion Hill church, Forrest county; 2 o'clock Tuesday afternoon, Sept. 7. Hon. M. P. L. Love, moderator, Hattiesburg; Dr. J. L. Johnson, clerk, Hattiesburg.

Lee County Association, at Center Hill church; Tuesday, Sept. 7; D. C. Langston, moderator, Tupelo; J. W. Skinner, clerk, Blue Springs.

Columbus Association at Brooksville church, Neshoba county; Wednesday, 2 p. m., Sept. 8. Rev. J. D. Ray, moderator; L. L. Patterson, clerk, Agricultural College.

Sunflower Association, at Sumner church, Tallahatchie church, Wednesday, Sept. 8. Rev. W. R. Cooper, moderator, Sumner; Rev. L. F. Gregory, clerk, Shelby.

Tippah Association, at Falkner church, Tippah county; Wednesday, Sept. 8. Mr. J. W. Crump, moderator, Blue Mountain; Mr. A. E. Autry, clerk, Blue Mountain.

Monroe County Association, at Athens, Thursday, Sept. 9. Pearl River Association, at Hurricane Creek church, Marion county, Friday, Sept. 10. Rev. T. D. Cox, moderator, Columbia; Mr. S. H. Dale, clerk, Columbia.

## SEPTEMBER FOR DENOMINATIONAL PAPERS

We are mailing out this week to every church organizer the forms and literature to be used in

the September campaign for denominational papers. The package contains the following matter:

- (1) An announcement poster to be put in the church.
- (2) Instruction sheet for canvassers.
- (3) A strong letter of endorsement by Dr. Scarborough to be read from the pulpit.
- (4) A brief tract entitled "Our Baptist Program and the Denominational Papers," for general distribution.
- (5) A return postal card to be sent back to the office as soon as you receive the package, stating that the literature has been received and that the plan will be carried out.
- (6) Subscription blanks for listing the names and addresses of subscribers.
- (7) A self addressed envelope for sending subscription lists to the Baptist Record.

Let every pastor get in touch with the organizer of each of his churches and see that the plan is vigorously pushed. We want the Baptist Record placed in every home of every church in Mississippi. We are not willing to undertake a lesser task than this.

The three papers to be pushed in the campaign are the Baptist Record, our own state paper; the Home and Foreign Fields, our southern missionary journal; and Royal Service, the monthly periodical of Woman's Missionary Union. The regular subscription price of the Baptist Record is \$2.00 per year. During the campaign we are offering the Baptist Record for \$1.25 per year in clubs of five or more, or on the budget plan as explained in the literature. The regular price of Home and Foreign Fields is \$1.00 per year (no club rates). The regular price of Royal Service is 50c per year (no club rates).

Subscriptions to the Baptist Record are to be sent direct to the Baptist Record, Jackson, Miss. Subscription to Home and Foreign Fields are to be sent direct to Home and Foreign Fields, Nashville, Tenn. Subscriptions to Royal Service are to be sent direct to Royal Service, Baltimore, Md.

## RESULTS OF RECENT MEETINGS

Let us thank God for these

Number meetings reported since last publication 74. Number professions of faith 578; received by letter 179; restored 30. Total additions 685. Total number meetings reported to date 558; total additions to date 7068.

## DATES AND PLACES OF MEETING OF ASSOCIATIONS

Sept. 7	Oxford	Oxford
	Lee County	Center Hill
	Lebanon	Zion Hill
Sept. 8	Tippah	Falkner
	Sunflower	Sumner
	Columbus	Brooksville
Sept. 10	Pearl River	Hurricane Creek
Sept. 9	Monroe County	Albany
Sept. 14	Union County	Wallerville
	Tishomingo	Farmington
	Judson	Shiloh, 15 miles east Guntown
Sept. 15	Lauderdale	Toomsba, 15 miles from Meridian
Sept. 16	Trinity	Bentley, 11 miles west Mantee
	Gulf Coast	Gulfport, First Church
Sept. 18	Mt. Pisgah	Oakland
Sept. 21	Deer Creek	Moorhead
Sept. 22	Calhoun	Elam, 8 miles east Coffeaville
	Bogue Chitto	Oxyka
	Bay Springs	Union Seminary, Jasper County
Sept. 24	Jefferson Davis	Oak Grove
Sept. 25	Red Creek	Sand Ridge, 10 miles east Hillsdale
Sept. 29	Hopewell	Ferusalem, 16 miles west Morton
	Hobolochitto	Pleasure
	Zion	Bethel
Sept. 30	Perry County	Arlington, 5 miles ne Beaumont
	Carey	Natchez
Sept. 22	Yazoo	New Shiloh
Oct. 1	Walthall County	Mesa
	Chester	Mt. Moriah, 4 miles east Weir
Oct. 2	Oktibbeha	Liberty, 10 1/2 miles sw DeKalb
	Liberty	Center Ridge, Clarke County
Oct. 5	Montgomery	Mulberry
	Jones County	Pine Grove
	Strong River	Corinth, near Magee
Oct. 6	Louisville	Murphy Creek
	Yalobusha	Spring Hill, 3 miles sw Oakland
Oct. 7	Central	Union
	Chickasaw County	Houka
	Pearl Leaf	Taylorville
Oct. 8	Union	Antioch
	Harmony	Mt. Carmel, Edinburg
	Lawrence County	Oakvale
Oct. 9	Pearl Valley	East County Line
	Mississippi	Mt. Zion
Oct. 9	Greene County	Salem
Oct. 12	Copiah	Gallies, 1 mile west Rockport
Oct. 13	Smith County	Leaf River
Oct. 16	Coldwater	Alexandria, 7 miles west Hudsonville
Oct. 18	Tombligbee	Belmont
Oct. 19	Clarke County	Union
Oct. 15	Lincoln	Moak's Creek, 2 miles east Norfield
	Leaf River	Cedar Grove
	Kosciusko	Springdale
	Cohetaw	Calvary
Oct. 15	New Choctaw	Macedonia
Oct. 21	Wayne County	Chloris
Date not fixed	Pontoc County	Texiah



PERSONAL SERVICE—WHAT IT IS AND  
WHAT IT DOES

(By Mrs. Tessa W. Roddey.)

Not for glory, gold, or fame,  
Just to help the least of these,  
In His name.

Personal service is a service done to a human being by a human being acting under the love compelling influence of the Holy Spirit.

Many things that are counted as personal service is not service done in the name of Jesus, but just social and friendly and neighborly kindness. Let me illustrate: A tray of food sent to a neighbor who has plenty of food and servants and money just because you happen to have something appetizing and wish to do a kindness, or because you have been trying out a new recipe or something of the kind is not service that should be counted as "personal service" done in the name of Jesus.

But—a real lunch given to a tramp, or to someone who is hungry and cannot get food, is real personal service. Jesus said "feed the hungry." Garments given as gifts to friends and relatives who have plenty of clothes is not personal service and should not be counted as such, but garments given to those who have no clothes and no money with which to buy clothes is personal service "in His name," as Jesus said "Clothe the naked."

Books and magazines loaned or given to people who have extensive libraries and who could buy all the literature wanted is not service for Jesus, but to give a book or a magazine or a daily paper to a woman or man who enjoys reading and who cannot afford to buy magazines, and subscribe to papers is service in the name of Jesus who gave to those who could not help themselves and who needed kindness.

Visits to friends who have countless callers, before whose doors automobiles stop constantly, and in whose parlors society's favorites lounge away hours in congenial association, is not service for Jesus, but to call on a woman who has no time to visit and whose life is a treadmill of hard duties and converse cheerfully and brightly with her, and make her feel that she is appreciated, even though she cannot visit or attend social things, is a real act that Jesus would love to have done in his name.

Flowers sent to friends who are amply able to buy out florists shops is not personal service, but flowers sent to one living in a dark street where there are no flowers and little of beauty and brightness is a service in the lovely name of Jesus.

Need creates demand for personal service. The woman who needs you, the man who needs you, the boy or girl who needs you; the sick ones who need attention and thought and love; the people who are lonely, unhappy, on the treadmill of hard duty and work, whose lives have no brightness and almost no hope for the future, these are the ones Jesus means when He said: "Except ye do it to the least of these ye do it not to me."

Doing real personal service carries us out of the daily monotony of living and teaches us many new things. People who go to church every Sunday, and prayer meeting every Wednesday evening, and to Circle meeting every Monday and to Sunday school every Sunday, and visit the saints and sick ones and spend all the time with them seldom deeply realize the keen wickedness of Satan and the activity of his agents.

Right in the midst of us there are sects, and spiritualists, and Christian Science, and Russellism and many other evils trying to blind people to the real things of Christianity to the atoning blood of Jesus, and the incarnation of Jesus, and the resurrection of Jesus—teaching many strange and false things, and we see our own loved ones drawn into this artificial worship and feel helpless to prevent. On the personal service list is "prayer meetings held." I wonder how many prayer meetings we hold with the people who are being drawn into strange

and dark ways by these sects who claim to know more than God. They seem to know so little of the Word of Life that they deny the deepest truths in it and seem to parade themselves as superior to God. Truly do we need to be on the watch.

We need to pray for these people. We need to warn them. Seems to me that if we are watchmen for our God to report to Him we should have the word "warn" in our personal service list, and we should warn every time we see some one being led away into artificial worship.

Satan is so wicked, and unless we get out among the people who are in the world we seem to forget how wicked he is, and we do not feel the urgency of all phases of personal service being kept up.

All lists turned in have food and clothing given and magazines and books given and loaned, but so few have prayer meetings and "in His name" work mentioned, and with all these strange and divers doctrines and superficial and artificial forms of worships, leaving out the three essentials, we need so many prayer meetings and so much work warning and teaching the real truths and doctrines.

Right in the midst of us are three sects, so-called churches, that deny the incarnation, the atonement, and the resurrection, and these are sparing no time and effort to talk to and teach their belief, or rather their unbelief, to all who will listen, and there are many who listen. I wonder if we are half as busy about our Father's business as they are about their business for spirit of anti-Christ.

I have heard recently of many, many visits from people of these sects to people of our churches, and these visits are bearing fruit. All over some pastures over which the sheep are feeding are growing thorns and thistles, and all about among the sheep are grievous wolves, and the emissaries of anti-Christ, or Satan, busy trying to keep the sheep away from the folds.

There are many Protestant churches in this city, and one denomination older than all Protestantism, Baptists, and it seems strange that with all the warnings we have from God's prophets that these things would come and to be prepared and warn the people and teach against them, that we have allowed them to get so strong a hold among the people. All these sects teach against the three great fundamental truths of our church, and of all Protestant churches, viz: the incarnation, the atonement, and the resurrection, and it seems that if the truths of the work of God has been taught them, they could not have gone so far wrong; could not have been led away. In our personal service work if we can talk and pray and carry tracts and Bible reading to prove and teach against these thistles that have grown all about over the pastures, we will be helping the sick souls of people.

## MOUNTAINS

To those who have lived among the mountains no part of the earth is more lovely than the mountain regions. The grandeur of it reflects the power of the Creator, the immenseness humble the heart, and the spirit throbs in response to the great overwhelming quietness. In the life of our Master were occasions which stood out as mountain peaks, detaching themselves, as it were, from the rest of his eventful ministry. Indeed, they occurred on mountains. Let us think of: The Mount of Temptation, The Mount of Instruction, Mount of Transfiguration, Mount Calvary, and the Mount of Ascension.

**Mount of Temptation**—From the baptismal waters of Jordan, at the threshold of his ministry, the Lord Jesus was lead into the wilderness. There on the mountain "Face to face the two great warring personalities conducted the verbal duel and spiritual wrestling." Three worlds were vitally interested in the outcome of the conflict. Heaven's angels stood waiting to

minister; it meant life to a dying world; the final downfall of the Satanic empire was foreshadowed. The temptation of our Master may be viewed under three heads.

I. Under-confidence: Satan suggested that he take things into his own hand. "You are hungry, make bread of these stones."

II. Over-confidence: Throw things presumptuously on God, the angels will guard thee "lest at any time thou dash thy foot against a stone."

III. Other confidence: Transferring things into other hands than God's. "Worship me," says Satan, "and you shall quickly have the earth for your kingdom." Then comes the grand climax to the struggle: "Get thee hence, Satan!"

The Father in infinite wisdom allows his children to meet temptation along life's highway. How often we take things into our own hands, and sadly bungle affairs by forcing events. What might have been a fragrant lily of comfort is turned into a bruised regret by restless fingers tearing away the protecting calyx of God's way. Do not forget that we cannot claim God's promises when we are obeying the devil. Other confidence: Every day we see Christians striving to reach a goal in their own strength. They trust wealth or family position, education or worldly power to give strength and guidance that may only come from him. It is with gratitude that we realize that however huge be the temptation we face, standing by our side, is the spirit, and through His strength we too may say "Get thee hence Satan."

**Mount of Instruction**—After the selection of the twelve apostles, the Master began to teach and train them, giving them and the multitude that wondrous summary of Christian doctrine, the Sermon on the Mount. If you were asked what the reasons for the present revolt against doctrine, flourishing of false faiths, and the indifference of those who name the name of Christ, what would be your answer? Doubtless you say it is the appalling ignorance of God's word among believers.

Are parents guiding their children into the paths of righteousness for his name's sake, or are they so busy that they can't find time?

With the prevailing unrest all over the world, what better protection can we give our young people than a knowledge of the Christian's old guide book?

In the midst of all the sins known to mankind, the prophet called out "For lack of knowledge my people are destroyed."

I heard a Presbyterian divine say—and they are pretty good on figures—that about ninety Christians out of every hundred do not read their Bible once in three months. No wonder that we go stumbling along instead of walking firmly by faith, a faith born of knowledge.

We were camping once at a spring of hot water in Chihuahua state, Mexico. Nothing was there except the little hut over the spring. That salty water was hot—hot enough to cook an egg or scald a chicken. We had to send a few miles to a mountain spring for drinking water. One day the man who went after the water wasn't there, so his wife was going to take the water jugs and burro and get the water herself. You know how children are. We immediately wanted to go, too. Mother gave her permission and we started. The mountains looked near. We walked and walked. The mountains looked near, but no nearer. We walked on and on, the sand grew hot, the cactus seemed to reach out maliciously and give us sharp pricks. The sun climbed how. How hot it was. The mountain seemed near, but no nearer. And then, we met a shepherd. The woman asked him the way to the mountain spring.

"See that rock," he pointed to a huge slab of rock that rose perpendicularly on the side of the mountain, "keep that before your eyes."

We walked on again, and before long reached the spring. (I think back, I believe that was the best water I ever drank.)

Does that illustrate life? Isn't it only when



we keep our eyes on the Master that we move forward? We believe so.

**Mount of Transfiguration**—So often it is, that on the eve of sorrow, our Father draws back the curtain and floods the soul with joy. The spirit stores away strength. Soon now, the Holy One would lay down his life. The apostles had been told and were perplexed. With Peter, James and John, he retired to one of the numerous mountains in the neighborhood to pray. The three apostles, worn and tired, slept. As they slept a marvelous change came over the Master. "Exceedingly white as snow" was his raiment and "his countenance shone like the sun."

Favored three! To awaken from sleep to find the mount crowned with glory, their Teacher transfigured with supernatural brightness, conversing with Moses and Elias. It is a comforting thought to those who are separated from dear ones that we shall know them when we meet in the brighter land. Our Lord spoke with Moses and Elias of his death, the shadow of the cross was on him. Peter, human, impetuous Peter, in the excitement of the moment wanted three tabernacles built, one for his Lord, one for Moses, and one for Elias. Then came the Voice, "This is my beloved Son, hear ye him." The curtain dropped, the celestial scene was passed.

**Mount Calvary**—With humble reverence and loving gratitude as we draw nigh to Calvary. Jesus of Nazareth, the central figure in all history, the central fact in the world's central figure, looms high. The Cross. When we lose sight of Golgotha, we lose sight of life. The death of the Perfect One is the door through which we pass into Eternal life.

"O Calvary! dark Calvary!  
Where Jesus shed his blood for me;  
O Calvary! blest Calvary!  
'Twas there my Savior died for me."

Much is said, much is written today in an attempt to throw a mantle of unimportance, of oblivion over the cross. It is not at all surprising. What could be more pleasing to Satan than for men not to know the cross? Such ignorance is a passport to the evil one's dominion. This should only stimulate believers to more earnestly tell the "old, old story," the simplicity, the pathos, the grandeur of it!

**Mount of Ascension**—With what joy the Christian thinks of the apostles as they wend their way to Olive, there to meet the risen Lord. Down through the ages came the Master's farewell words, to inspire, to strengthen. These words shall never lose their power until time shall be lost in eternity. As he finished speaking, he began to ascend, going again to the glory that was his even before the world began. To the upward gazing disciples came the angelic promise: "He will come again."

To those who, with many failure and few victories, have walked o'er temptation's rugged mount; to those who hunger for the "bread and meat" found on Mt. Instruction; to those who have knelt in acceptance toward Mt. Calvary's sacrifice; those whose souls have been refreshed at the Mount of Transfiguration; to these also are said the words: "He will come again."

"Thou who from Olive's brow dost rise  
In glorious triumph to the skies,  
Before the rapt disciples eyes,  
For thy appearance all things pray,  
All nature sighs at thy delay,  
Thy people cry, no longer stay.

Lord Jesus, quickly come!  
And when the astonished heavens shall flee,  
When powers of earth and hell to Thee,  
Shall bend the reverential knee.  
Be ours the happy lot to stand,  
Among the white-robed, ransomed band,  
And hear Thee say, with outstretched hand:  
Ye blessed children, come!"

EDNA WATKINS HEWITT.

## PUTTING THE PAPER IN THE CHURCH

(By Theo. Whitfield, Pastor First Church, McComb, Miss.)

I read with interest your editorial last week on the "Pastor's Part" in putting the denominational paper in his church. I feel that all pastors want to do this thing and the only problem is how to do it. In the line of helpfulness, if you will allow it, I will make a suggestion of a method that works well, and to assure you of the same, I will say that I have in my church 115 subscribers to my own state paper, namely, the Baptist Record. Of course, this is not as good as it ought to be, since there are 300 families in the church, but I say that it will at least bring good results, and really is almost a pleasure instead of a burden to work. Briefly described, the method is as follows:

### The Method

Have the church appoint a committee on the matter. Really this committee may just be a figurehead and the pastor can do every bit of the work. However, it should all be done in someone's name other than the pastor's. Now with this committee's name signed to the same, send out three circular letters to each and every family in the church telling all about the matter. Allow four or five days between each letter. (That is the way these oil companies do to get our members to subscribe to their stock.)

### First Letter

In the first letter tell of the value of the religious paper to the wife, the husband, to the children, to the stay-at-homes and to the church workers. Tell of the different departments of the paper itself; the Sunday school lesson write-up each week (this is a subscription getter itself, since so many lose their quarterlies); the denominational news section; the sermon section (for folks believe in sermons); the home page, children's page, W. M. U. and B. Y. P. U. pages, and the like. Then, of course, enlarge upon the value of the Baptist paper above all others, and of your own state paper in particular. Close with a paragraph on how much it would mean to your own church (calling its name, of course) if every family in the same had all of the above come to them in blessed visitation every week.

### Second Letter

Make the second circular letter tell of the plan that the committee is adopting to carry out the desire and ambition of the church. Offer some "cut rate" to the people. This is very important. You can secure some kind of rate from your paper, however small. Furthermore, in the letter, say such things as that sometimes a single religious article in that paper is worth the whole price for a year (which is the truth). Dwell on the amount in volume of good reading matter they will get for their money in a year, and all of it fresh weekly, and then that a subscription after all amounts only to a few cents a week. Take up again "Baptist Paper Day," and say that the committee is asking every family to bring on that day, if possible, the amount for their paper. Any in arrears may pay up their subscription at the cut rate. If any should not be able to afford the whole price, then bring a part of the same and say that the rest would be provided. (Almost nobody will bring less than the price.) Then also be sure to say that any who can do extra are requested to bring the price of one subscription. (It is surprising how many actually seem anxious to "take advantage" of this chance to help, when it is proposed.)

### Third Letter

Have the third letter a rehash of both the preceding letters, and in addition, enclose a nice envelope, printed and gotten up for the occasion, with the name of the church, the paper, the date and then space, of course, for the subscriber's name and the amount enclosed, and also have an appropriate Scripture verse on the side like "Till I come give heed to reading." Explain that each family is to use this envelope, bringing or sending the same that day to the

church and dropping in the collection basket. Close with a few rally exhortations about "our motto" being "every family a subscriber," or something of the kind, and to be sure to be there such and such a time on the "Baptist Paper Day."

### Of Course

Of course, we take it for granted that all help will be given the campaign by announcements from the pulpit the several Sundays preceding the day, and by having it prayed for at prayer meeting, etc. These announcements, or rather, brief talks, should not be at random, but should systematically cover in the few Sundays every phase of the matter that should be mentioned. This (like broken doses), I judge, would be more effective than one sermon merely.

### The Philosophy

Now, the philosophy of the success of this method is as follows:

1. The three letters will be read because they are unusual.
2. Any member that reads three successive letters on a subject will likely yield his assent.
3. Since there is no canvassing to be done, the committee will readily undertake the work.
4. The membership will not be embarrassed by the canvass by mail, since no outsider will know what they put in or what they did not put in.
5. No one will feel bad afterward, since what he put in was a free will offering.
6. Those subscribing will likely read the paper, since they would have paid at least something for it, for "where your treasure is, there will your heart be also."—Word and Way.

### RIDGECREST

The pleasure is mine to be at Ridgecrest, N. C. on the Baptist Assembly grounds for two months in pursuit of physical strength, intellectual improvement with spiritual enlightenment and inspiration. Here in the Swanannoa Pass of the Alleghenies at the altitude of 2800 feet I am finding all these blessings. Our temperature twice last week was only 50 degrees. The mountains around us on all sides afford scenery wonderful to the view of a Mississippian and call for adoration of Him who "holds the mountains in his hands."

For the information of those who read the Baptist Record I have asked Dr. Mays for some particulars of the Assembly which he thus gives.

The hotel (Pritchelle Hall) is kept open about a hundred days, closing Sept. 9th. At various times during this period certain assemblies of the Southern Baptist hosts are held. Since I arrived four weeks ago the Layman's Conference, conducted by Bro. J. T. Henderson, was held. The addresses, delivered principally by lawyers (four of whom were upon the rostrum at the same time, were intensely interesting. The noted Asheville pastor, Bro. Powell, gave us an address on the character of the first deacon, Stephen, which will long be remembered.

The W. M. Conference closed two days ago. Miss Kathleen Mallory, from Baltimore, assisted by Miss Jessie Burrall of Washington, D. C., and various other ladies, held the audience enchained for hour after hour by their talks which opened to view the ever-increasing scope of woman's work in this new era in the Master's kingdom. Dr. Lloyd Wilson, of Tennessee, today concluded a series of sermons upon the character and the work of the holy spirit. God be praised for this presentation of the nature and office of the third person of the Trinity.

Dr. Jno. E. White repeated for us last night the sermon he preached so powerfully in Washington during the Southern Baptist Convention. To read the published sermon was good, but his genius as an orator made it superb. His description of the bearing of superiority of the early Christians above their enemies, because of a self-consciousness of what they had wrought,

(Continued on Page Eight)



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
First V. President—MRS. R. GODBOLD	Clinton
Second V. President—MRS. M. F. DOUGHTY	Shaw
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Personal Service Leader—MRS. W. F. YARBOROUGH	Grenada
Stewardship Leader—MRS. H. M. KING	Hattiesburg
China Hospital Supplies—MRS. LIZZIE GEORGE	Jackson
HENDERSON	Greenwood
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor—W. M. U. Page—MISS M. M. LACKEY	Jackson

## THE BABIES' HOME AT THE ORPHANAGE

(To be used in the State Mission Week of Prayer Program, Tuesday.)

This is a two-story brick building provided with the necessary living conveniences where our babies are cared for. It is only a few paces from our dining room, hence our babies go to the central dining room for their meals. Just at this time we have nineteen bouncing little boys and girls, ranging in age from two and a half to about six years old. They have Miss Clara Bass, of Poplarville, for their house mother and she is a good one. Miss Bass is a kindergarten teacher. She has her room fixed up in the building and the children are receiving training every day.

If you could see them you would see the happiest and most jubilant bunch of little folks you ever saw. It would make you feel that life is really worth living and that their little home is the greatest place on earth. Everything is neat and clean and it would do your heart good to hear these babies sing their little songs and many of them would surprise you in answering the questions on the Sunday school card. If you have a blues, come and see our babies and you will forget their ever was such a thing as blues.

## STATE MISSION WEEK OF PRAYER

The programs for the State Mission Week of Prayer have been sent out and are doubtless in the hands of each society president and Young People's Leader in the state. If you have not received yours, please write us at once. It is the earnest wish of our secretaries that every organization will observe this Week of Prayer.

As stated in the program, this page this week is devoted to suggestions for the preparation of talks to be used during the Week of Prayer. Let each state preserve her Record, and each one of us hold ourselves responsible for the carrying out of the program in full.

## WHAT SUNBEAMS CAN DO FOR THE ORPHANS

(To be used in the Week of Prayer Program for State Missions, Tuesday.)

There are some things that Sunbeams can do for our orphanage that will be just as well done as if grownup folks had done them. One of them is we can love the children there, and we can show our love by sending them some of the good things we have in our own homes. The boys there like to play ball just like other boys. I wonder how many balls have been sent to them, and how many bats, and if anybody ever has sent them a football?

Then the girls there would enjoy having work boxes containing thumbtacks, needles, etc. They like pretty hair ribbons and story books, and indeed, all the things other girls like. I wonder if we children who come to this church cannot get up an orphanage box all of our own and put it in the big box that our mothers are going to send? There are so many things we can put in our box if each of us will put in just one thing. Let's some of us put in a case of soap; some tooth

paste; some, tooth brushes; some, a box of talcum, and others toilet articles. Then I know the children there would like pop corn, and peanuts and pecans. Oh there are so many things we might divide with them if we would.

Another thing we can do for them is to pray for them. They need for those of us who have homes and fathers and mothers to remember them when we thank God for these blessings. So let up not forget them. If we will bear in mind that we are doing real mission work when we help our orphans it will make us more faithful in our love for them and in our prayers for them. Our Savior says, "Inasmuch as ye have done it to the least of these ye have done it to Me."

## SOME NEEDS OF OUR ORPHANAGE THAT WE MAY SUPPLY

(To be used in the State Mission Week of Prayer Program, Tuesday.)

The 75 million campaign is supplying our orphanage with money. But there are things that money will not get very readily; and these are the things that we as members of His kingdom are called upon to supply: Clothing, made up for both boys and girls. The help at the orphanage cannot do the sewing. It is ours to see that no child lacks for clothing, especially as the cold days will soon be coming on. By sending to the orphanage, we can get a list of the needs.

Canned goods of all kinds. During this past year, when sugar has been so scarce and so high, perhaps we did not put up the usual quantity of preserves and jellies. But we can share what we did make. Then we have in our homes many cans and jars of vegetables and canned fruits ready for use. If each of us in this church will donate just one can, what a nice box we will have!

Shoes and hose are much needed. Towels, table linen, bed linen, chairs, stools, soap, starch, combs, brushes—hair, tooth, shoe, etc.—in fact any and all the things we need in our own home.

May the dear Lord help us to be faithful in supplying these needs.

## IF I WERE A DOCTOR IN ONE OF OUR HOSPITALS

(To be used in the State Mission Week of Prayer Program, Wednesday.)

If I were a doctor in one of our hospitals I think I should be both proud and thankful. I do not know of any opportunity for doing more good than in such a position. But I should want very many things supplied me that I fear we have not supplied our doctors with who are working now.

I should want good nurses. Young ladies with fine common sense, who were doing this work because they love it. But I know I could not always get such young women unless we paid them better than they are now paid. They scarcely get enough to buy their uniforms. This matter should be looked into. When young ladies love the work well enough to enter it with the small salary that is paid they are most deserving because they do it from love of humanity.

I should want a hospital big enough to supply all calls that are made by sick people. Not long since five patients were turned away in one day by just one doctor from one of our hospitals because there was not room. This must be very distressing for such a doctor, who loves his profession.

I should want the hospital well equipped so that I need not be handicapped or embarrassed when there was need of some special work to be done. Our Baptist hospitals should be fitted up as well as our state institutions. There is no reason for their not being. Baptists have the money and they should use it to the honor of Him who said: "I was sick and ye visited me."

## IF I WERE A NURSE IN ONE OF OUR HOSPITALS

(To be used in our State Week of Prayer Program, Wednesday.)

When our Savior was here on earth He healed sick people by His touch. He made the lame men walk, the blind men see, the dumb men speak. Every man He saw who needed His help He blessed and healed.

Today we have hospitals where the sufferers go for treatment. There are thirteen Baptist hospitals in the South. God uses doctors and nurses to heal sick people today.

If I were a nurse in one of our hospitals I would wear an apron white and clean, a smiling face, happy and bright. My voice would never speak too loud, my feet would softly go. I would forget all selfish pleasures and live for others day by day. It takes three years of work to learn to soothe the pains away. Each day I would not forget to pray to God to use me in His way. If I were a nurse I would be patient, kind, gentle, thoughtful, loving and true. I would think of the training as preparation for a larger and better work. There would be many unpleasant tasks but I would not shrink. I would have my pleasures and my joys in seeing the sick relieved. The whole three years of training would spell service for our King.

(Prepared by Miss Christine Boyett, nurse in training, Baptist Hospital.)

## YEAR BOOKS!

A year book for 1920-1921 was mailed out to every society the first of July. If the president of your society has not received one, it is probable that you have changed officers since we've heard from you and the year book was sent to the former president. Inquire of her before writing for another, as we have only one for each organization.

On Friday evening an enjoyable reception was given at the Baptist church in honor of the Rev. J. F. Mease's and family, who are soon to leave for their new home in Mississippi. A large crowd of members and friends of the church were present. Lieutenant Governor Pankey presided and after appropriate toasts were given, surprised them with gifts from the church. A handsome gold watch was the token of the high esteem in which the pastor is held. Mrs. Measells, equally loved by the entire congregation, was presented with a set of sterling silver teaspoons. The little girls, John Ethel and Emma Jean, were made happy with dainty rings. Refreshments and a social hour closed a most pleasant evening.—Santa Fe New Mexican.

We have on hand a supply of the last Southern Baptist Convention annuals for free distribution. If you want one of the annuals write to us and it will go forward at once. If you think of it when writing, please enclose the postage which is ten cents.

Rev. S. E. Haughton, of Vardaman, Miss., is open for pastoral work. He is prepared to give good reference should any church be interested.

## RIDGECREST

(Continued from page seven)

I have never heard surpassed and but seldom equalled.

During the month of August great things are expected. Among the prominent men to be here are named the following: Doctors Allen Fort, Geo. McDaniel, A. C. Dixon, W. B. Riley, A. T. Robertson, Chas. Butler and others.

Any one may secure by addressing Dr. Livingston Mays, Ridgecrest, N. C., a certificate of attendance, which will reduce railroad fare to 1 1/4 rate. Up to date about 1500 persons have been here, representing sixteen states.

J. C. ROBERTS.

Ridgecrest, N. C.



## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,  
Oxford, Miss.

"We Study That We May Serve."

### NEW UNIONS

On August 1 the Senior Union of Brookhaven gave a demonstration and organized a Union at Pleasant Hill, one of the Lincoln churches. We organized with thirty members. On Aug. 22 we are to go to Mt Zion to give a demonstration. We were to have gone to Mt Zion last month, but due to conflicting meetings our trip had to be postponed. We were to help organize their Union, but when they found they could not have us at the time planned first they did not wait for us, they are wide awake and have organized with out any help.

We hope to continue to help in organizing other Unions in our county as opportunity arises. Our Union got a blessing out of the work.

#### BROOKHAVEN SENIORS.

Audelle Alford.

Mrs. R. B. Patterson of Pontotoc reports that on Aug. 22 she had the pleasure of organizing a Senior Union at Springville church the first time they have ever had any B. Y. P. U. work. They began with an enrollment of 23. Miss Mouna Hodges was elected president. Their goal is A1, and there is no reason why they should not be.

Mrs. Ora Whitley of Langford, in writing for literature says that they were expecting to organize during their meeting. We feel sure they carried out their plans, although we haven't had a report of it.

What do you think of an annual mission study class? Think it over.

Dear Bro. Wilds:

Make room for another Junior B. Y. P. U. We have organized a live Junior B. Y. P. U. from the Juniors that were converted from the junior choir during our meeting.

Spurgeon Lewis is president; Elsie Nicholas, vice-president; Grace Smith, secretary; Clay Houston, cor. secretary; Agnes Gardner leader.

None of us have ever worked in a Junior B. Y. P. U. but believe that we can. Please send us a Standard of Excellence. I am studying my Junior Manual. We shall keep up with the other Junior B. Y. P. U.'s in the Record.

Sincerely yours,

AGNES GARDNER.

Dixon, Miss.

We have now in the seventeen states in the Southern Baptist Convention, more than seven thousand B. Y. P. U.'s. Of this number five hundred are A1, an average of one out of fourteen.

A few years ago we had an average of one B. Y. P. U. to every five churches. Now we have one out of three, and so we grow and will continue to grow.

Texas State Mission Board set aside fifteen thousand dollars this year for B. Y. P. U. work. They have five field workers.

Louisiana has two B. Y. P. U. men in the field and plan to put a field force of five into their program.

Georgia has two field B. Y. P. U. men and are looking for the third one to do Junior work.

Florida has a distinctive B. Y. P. U. man now, up until a few months one man had charge of S. S. & B. Y. P. U. work.

Alabama has two B. Y. P. U. workers, with a B. Y. P. U. budget of \$7,500 with an extra force of workers for summer work.

Arkansas now has a distinctive B. Y. P. U. worker.

Our south-wide study course week will be March 13-18, 1921.

### MISSION STUDY CLASS STARTED.

A Mission Study Class is being held his week at the West Laurel Baptist church, under the auspices of the Senior B. Y. P. U. The meeting was well attended Monday evening at which time the following program was rendered and was very much enjoyed by all present:

Call to order, 7:15 p. m.

Devotional—Miss Selma Rhodes.

The Church and World Wide Missions—James Dewey Readrick.

A Geographical View of China—Miss Nina Moore.

Religions of China—Arthur Moody. Customs of Chinese People—Miss Lula Yarborough.

The Love Story of A Missionary—Miss Estelle Chatham.

The Debt We Owe to China—Rev. R. R. Jones.

Social Hour.

Adjourn—9:00 O'clock.

Tuesday evening the study of China will be continued and all are invited to come and join in this work. On Wednesday evening, immediately following the program, a box will be packed for the relief of the Armenians. Everybody is invited to come and join in this work. Bring any old clothes which would be of service to these people.

The meetings are not only for members of the B. Y. P. U. but for all interested in this kind of work. A special invitation is issued to all members of B. Y. P. U.'s of Laurel, to attend the services this week. The meetings start at 7:15 promptly.

### ELAM MEETING

Our revival services began at Elam Baptist church, three miles east of Coffeeville on the first Sunday in August and continued until Sunday. Our pastor, Bro. S. H. Shepherd, of Derma, was assisted by Dr. R. A. Kimbrough, of Blue Mountain. Large crowds were in attendance from the first service on thru the entire meeting and quite an interest was manifested from the first service. The church was greatly revived and many members agreed to

do more for the service than in past. Some eight or ten new subscribers were secured for the Baptist Record and several renewals by Bro. Shepherd. Bro. Kimbrough left on Friday afternoon and Saturday morning Bro. Shepherd, in the presence of a large crowd, baptized eleven new converts, three men with families and six young men. Four were received by letter, making fifteen additions to the church. This was the first time Dr. Kimbrough had been with us but his consecrated deportment and strong sermons soon had the confidence of both church and community, and by unanimous vote they invited him to come again next year. Further appreciation was shown by raising the sum of sixty-two dollars and eighty cents for his services. Fifty dollars was paid to the pastor on his salary at the same time. Bro. Shepherd has been with us for two years and is held in the highest esteem by the entire church and community. The Calhoun Association meets with us on Wednesday after the third Sunday in September. We are expecting a large crowd and a great spiritual feast.

G. E. DENLEY.

### CHANGE IN TIME OF MEETING OF OXFORD ASSOCIATION

On account of the second primary being held on Tuesday, Sept. 7, the meeting of the Oxford Association has been changed to Wednesday, Sept. 8th. The churches will please take notice, also the state representatives.

Fraternally,

W. I. HARGIS, Moderator.

### BEECH GROVE MEETING

The third Sunday in August we were with the church at Beech Grove out seven miles in the country from Pattison. Rev. W. H. Jones is the much beloved pastor. The meeting closed on Thursday evening. Three bright young people were baptized at the close of the meeting and the church greatly revived. Received 7 subscriptions to the Record.

Yours for greater work,

R. W. BRYANT.

### GOOD MEETING AT WEIR

I have just closed a good meeting at Weir, Miss. Rev. H. M. Whitten is the beloved pastor. He is doing a great work in this progressive little town. The Baptist people are united and enthusiastic in their work. The outlook is fine. They are planning to build a new house of worship in the near future. The county agricultural high school is located at Weir and this makes the work very important. The visible results of the meeting were fifteen for baptism, eight by letter, and fourteen new subscribers and renewals for the Baptist Record.

R. L. WALLACE.

### FAIR RIVER

On the first Sunday in August I began a meeting with Bro. I. H. Anding at Fair River church in Lincoln county. The meeting continued until the Friday following. Prof. M. G. Beckwith and wife of the Baptist Bible Institute, led the singing for the meeting. The visible results of the meeting were four united with

the church by letter, nine young people dedicated their lives to the Lord for service anywhere He might call them; a B. Y. P. U. was organized with seventeen or eighteen members. The salary of the pastor was paid in full to the closing date of the meeting. The membership seemed on a higher plane.

On the second Sunday I began a meeting with Bro. J. P. Hemby at Smyrna church, Copiah county, and continued with them until Wednesday. The visible results were ten accessions, eight for baptism and two by letter. The church seemed revived.

I have greatly enjoyed my summer's work in Mississippi. I had the privilege of conducting three meetings and had to decline three other invitations, very much to my sorrow. Though my work is in Louisiana at present, I am none the less interested in the progress of the kingdom of Christ in dear old Mississippi.

Fraternally,

D. M. McLEOD.

### THREE GOOD MEETINGS

It has been my great pleasure for the past three weeks to be with two fine pastors in three good meetings. The first and second weeks I was with Bro. B. H. Hudson at Mt. Pisgah and Oakland. The congregations were large and the revival spirit ran high at both places. Bro. Hudson is a most loveable and promising young preacher and a fine singer. He will return to Mississippi College in September to finish his college course. I was last week with Bro. D. W. Moulder at old White Oak, one of the largest country churches in the state. We had "dinner all day and preaching on the ground." I preached to five hundred people twice each day and some at night. It was one of the best meetings I was ever in, and Moulder is one of the best men I was ever with. The church gave Hudson and Moulder the most severe poundings they ever had.

G. W. RILEY.

### TWO MEETINGS

SONTAG: Eight by baptism, eight by letter; several family altars established; twelve subscriptions to the Baptist Record.

NOLA: Eight by baptism, including one from the Methodists; one by letter; several family altars established; six subscriptions to the Baptist Record.

The pastor, Rev. C. H. Mize, is much loved by his people.

S. G. POPE.

### SHILOH

Just out of fine meeting at Shiloh church, Calhoun county. Five for baptism, 2 other professions. Big Crowds. Good work for 75 million campaign. Seventeen subscriptions to the Baptist Record, 16 of these are new ones. Bro. Sumrall, Mississippi College student, led the singing. Pastor E. E. Ballard is doing fine work in Calhoun county. I enclose check for \$25.50 to cover list of subscriptions.

Yours,

R. A. KIMBROUGH.



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Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

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### You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

**GROVE'S TASTELESS CHILL TONIC** restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

**GROVE'S TASTELESS CHILL TONIC** is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS CHILL TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS CHILL TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

**MURINE**  
Night  
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Keep Your Eyes  
Clean, Clear and Healthy  
Write for Free Eye Chart, Murine Co., Chicago, U.S.A.

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BY DOSE AND IN BOTTLES 10¢, 30¢ & 60¢

## NEWS IN THE CIRCLE

This scribe is reveling in the joys of a visit to the place of his nativity in Pontotoc county. Having moved into our splendid new house of worship at Clarksdale. Nerves shattered and otherwise broken down my people insisted on a lengthy vacation. So here we are in Pontotoc county.

Pastor Robinson is conducting his own meeting at Pontotoc. He has gospel singer J. W. Jelks to lead the music. Splendid congregations greet him at every service and every thing indicates a good meeting.

Rev. Fleetwood Ball, of Lexington, Tenn., has declined the editorship of the Baptist Message, the Louisiana State paper, to which he had been elected. His church at Lexington, where he has labored for 19 years, insists on his staying with them.

It is stated that the sixty-six missionaries appointed by the Foreign Mission Board at its summer meeting was the largest number of new workers ever commissioned by any Mission board in a single season.

Evangelist J. B. DeGarino is moving his family from Georgetown, Ky., to Tupelo, Miss. His girls have completed the course of study in Georgetown College. We give a cordial welcome to our state.

Evangelist J. B. DeGarno is now in a great meeting with the church at Richmond, Ky. At the very beginning of the meeting ten were received for baptism.

Many of our churches are without pastors. One asks why? It might be said because of the small salaries, but that is not satisfactory because the preachers are all employed. The cause needs more men. Pray the Lord of the harvest.

Rev. Louis Entzminger has resigned the care of the church at Lakeland, Fla., and accepted a call to the First Church, New Orleans. He is an excellent pastor and good organizer.

Pastor J. E. Skinner has resigned the Second Church, Jackson, Tenn., after several years successful pastorate and accepted the care of the church at Fayetteville, Tenn.

Rev. B. T. Kimbrough has resigned the Eastern Parkway Church, Louisville, Ky. It is not stated what his future plans are. He has wrought well in Louisville.

Rev. W. P. Hines, of Ocala, Fla., has accepted a call to Roanoke, Va. The Ocala church offered him a large increase in salary and "a nice home" to stay with them, but he felt he must accept the call to Roanoke.

The Baptists of Nebraska are calling loudly for preachers. They want four young married men at a salary of \$1200 and a parsonage and fifteen young married men at a salary of \$1500 and a parsonage.

Evangelist R. A. Kimbrough of Blue Mountain is aiding Pastor Russell in a meeting at Sherman. We look for gracious results.

Rev. E. L. Wesson, of Holly Springs, has just closed a fine meeting at Ecu. He baptized six happy converts at the close of the meeting. Bro. Wesson preaches to this church one night in every month as he passes through to Toccoola. He is a strong gospel preacher.

Rev. J. B. Leavell, of Houston,

We extend a cordial hand of welcome to Dr. E. B. Hatcher, as he comes to the important pastorate of Blue Mountain. He comes to a fellowship that is beautiful.

GALLMAN, MISS.

Gallman, Miss., Aug. 4th, 1920.

Dear Bro.:

As you have not received any communication from me for publication since I and my family got located at Gallman, I am writing you this letter.

I am serving a noble people at Gallman and New Zion, and during the years gone by have had some most worthy men as pastors. Bro. Sydney Johnston, their last pastor, is held in very high esteem by them.

I feel that the lines have indeed fallen to me in pleasant places. Both churches, soon after we located on the field, pounded us in a royal way with good things of all kinds too numerous to mention. My wife and I are both glad to be back in the old home state, where we are constantly meeting old friends and acquaintances, after being gone over eight years in the West.

The New Zion meeting will begin the second Sunday in August and the Gallman meeting the third Sunday, the pastor to do the preaching in both meetings.

I ask for the prayers of the brotherhood. God bless the Baptist Record.

Yours to serve,

JOSEPH JACOB.

YAZOO CITY.

August 23, 1920.

Our meeting closed Thursday night with forty-one additions, twenty-nine of them for baptism.

Dr. Geo. H. Crutcher of the Baptist Bible Institute did the preaching. Most of us know that Dr. Crutcher is a man of ability and we were fortunate in having him labor in our church for eleven days. Dr. Crutcher gets results wherever he goes and his methods are beyond question. He is especially good in expository preaching. Each morning he gave an exposition from some selection from the gospel of Matthew. There were additions at almost every service.

Bro. Hamilton, the B. Y. P. U. secretary for Louisiana conducted the singing and the personal work. Bro. Hamilton is blessed with a good voice and a wonderful grip on the juniors. Many churches are seeking him, but he remains with the young people of Louisiana.

Dr. Crutcher is in Minden, La., this week.

We had two additions yesterday, one by letter and one adult for baptism.

I begin meeting at Bethlehem of this county next Sunday. The prayers of the brethren are asked while I am in this next meeting—a difficult task.

LEE B. SPENCER.

## PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver spots, and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

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International Life smashed world records three ways in 1919. For particulars address,

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FOR INDIGESTION  
25 CENTS  
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Hot water  
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**BELL-ANS**  
FOR INDIGESTION



MARION COUNTY, IMPROVE.

Our annual series of meetings closed last Friday. Our pastor, J. L. Watts, was assisted by Rev. W. H. Thompson, of Newton.

Bro. Thompson preached the gospel with power. We never heard better preaching. He explains the plan of salvation so plainly that a child can understand. Six young men were baptized.

Thursday evening's services were the most impressive we ever saw. All the members that were present, gathered around the altar and promised to dedicate and consecrate their lives to service for Jesus.

We give Christ the praise.

R. P. McDOWELL.

JONES BAYOU.

An eight day meeting was held at Jones Bayou, Sunflower county. Bro. H. L. Martin of Indianola, preached for seven days. He is a rare preacher and the people came in great numbers to hear him. It was estimated that one night 200 people were unable to gain admittance.

The results were 27 additions to the church. Eleven candidates were baptized in the Sunflower river Sunday afternoon.

Bro. Martin is one of the most satisfactory men who ever aided me in a meeting.

I. P. TROTTER.

Shaw, Miss.

MEETING AT ZION HILL.

It was the writer's great privilege to assist Rev. Henry Williams in a revival at Zion Hill Baptist church in Smith county, beginning on the 14th of August and closing the following Wednesday.

This is an old country church in what is known as the Sullivan Hollow. It is one of the greatest old country churches in Smith county. Rev. Henry Williams is the pastor and he has great influence with the people. They show him their love and esteem in every sense of the word. It was a great privilege to me to be with him and his people.

The results of the meeting were gratifying. There were twenty-one additions to the church, sixteen for baptism and five by letter. Every one who attended was greatly benefited.

Yours faithfully,

R. O. BANKSTON.

LULA

Last Sunday morning closed one of the most interested protracted meetings ever held at Lula Baptist church. Rev. J. M. Metts, the pastor, did the preaching while Rev. W. A. Keele, one of the most promising young preachers of Mississippi College led the singing. We had a large attendance at every morning service and for night service all could not get in the house.

Twenty were added to the church thirteen by baptism, eight by letter and two by restoration.

Brother Metts has been pastor of this church for about fourteen months, during this time there has been forty-five additions to the church.

IN LAWRENCE AND LEAKE COUNTIES

On the Second Lords day in July, I went to Saul's Valley church to aid Pastor Hemphill in a meeting. This church is but a few years old, but promises to be a stronger church than it now is, as there are a good many noble people in that neighborhood and quite a number of noble young people among them. The meeting lasted four days and three young people were received for baptism.

Bro. Hemphill has been pastor here but a few months but has a strong hold on the people. Bro. Dunaway, who was pastor of Saul's Valley four years, was present and did some good preaching as did Pastor Hemphill. Dinner was served on the ground each day of the meeting, and I insisted that these brethren relieve me of one service which they kindly did till the last day when I preached twice. The people were kind to the visiting preacher.

After resting a few days I went to the home of Rev. T. G. Ward near Lena, and began a meeting with Pastor Ward on Saturday before the fourth Sunday in July, at Tuscola. Bro. Ward had to leave after the second day of the meeting and left the meeting in my charge. I did the best I could for six day days, preaching morning and night each day.

The congregations at Tuscola were large, especially at night, when the house was well filled. The attention was good and I don't remember having seen people more attentive. In fact, I don't think I ever saw better behavior. But for all this I went away with a sad heart because there were no conversions as far as I know.

A strange state of affairs exists in the Tuscola church. Not a member of that church prays in public. The dancing mania, I was told, has that community and I have noticed that where such is the case it is very difficult to interest young people in religion. Dancing and religion don't go well together. But the Tuscola people treated me royally. There are many noble souls in that community and I hope the future has a brighter day for them.

On Saturday before the first Lord's day in August Bro. Ward took me to Freeney where we began a meeting which lasted till Wednesday night, with preaching twice each day, morning and night. The night congregations were large, and like the Tuscola people, were good listeners and showed the visiting preacher much kindness. Bro. Ward has a strong helper in the person of Bro. Parks who has been licensed to preach and has preached a few times, and I was told he promises well as a minister. I found a number of noble souls in that community, several of whom are not church members but take a deep interest in preachers. Like the other two churches mentioned this church is weak, but I hope a brighter day is before them all.

It might not be out of place to state how I came to hold these meetings. Each of these churches desired Bro. A. D. Muse, one of our promising preachers attending Mississippi College, to hold meetings

with them, but as his time was so engaged that he could not, he was good enough to suggest my name to the pastors and I was invited to be with them, and gladly went to their assistance. And here I wish to say that Bro. Muse knows how to show his appreciation of a man who has given his life to the ministry. He is one of our young ministers who delights to show his appreciation of what the old ministers have done to make possible what the young ministers are now reaping in the thing of strong pastorates with splendid salaries. I regret to say that I have seen not a few young preachers who take very little interest in the order brethren in the ministry, but I rejoice to say that I have seen less of this in dear old Mississippi than I have noticed in other states.

J. D. JAMESON.

"Hello!" he called. "Hello!" answered the voice at the other end of the line. "Is this eight-six-one-five-nine?" "Phwat d'ye think Ol am—a box car?"—San Francisco Star.

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Mississippi's Best Store

TETTERINE  
Clears Baby's Skin

and drives off the rash and pimples. Harmless, soothing, fragrant.  
Shuptrine Co., Savannah, Ga.



Bobby and Betty Have a Picnic

Bobby and Betty are having a picnic, and don't you wish you were there? The big freezer full of ice cream costs only half the usual price, for it was made of Jell-O Ice Cream Powder and there never was better ice cream at any price.

All grocers and storekeepers sell Jell-O Ice Cream, in four flavors and unflavored.



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We have on hand Contribution Envelopes and Treasurers' Record Books for fourth time churches which we will sell in outfits as follows:

Outfit A.—Consisting of fifty sets single envelopes, twelve envelopes to the set and one Monthly Church Treasurer's Record Book, per outfit .....\$2.05

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To train men and women for all kinds of Christian service at home and abroad.

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Third Session Begins October 1, 1920.

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# The Annuity Fund

## PROVISION FOR ITS MEMBERS

1. To provide for them an old age annuity of \$500.00 after they become 68 years old.
2. To provide a disability annuity of \$500.00 should they become totally and permanently disabled before reaching 68.
3. The minimum annuity in each case is \$100.00, and the maximum is \$500.00. The premium which the member pays provides the minimum of \$100.00, which is 20% of the maximum, \$500.00. The denomination provides the other \$400.00, which is 80% of the maximum of \$500.00.
4. The denomination has already provided \$100.00 of its \$400.00, so that the fund is now paying \$200.00 of the \$500.00.
5. The fund is now paying \$200.00 to any member who becomes totally and permanently disabled, and \$120.00 to the widow of any deceased member.

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2. All payments cease when a member becomes disabled or reaches 68.

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## ADDITIONAL UNITS

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1. It is the cheapest protection in the world.
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3. Old line insurance companies will not duplicate the benefits of the annuity fund for five times what it is costing its members.
4. The annuity fund has no stockholders looking for annual dividends. Its work is pure benevolence; its purpose is not to make money; it runs at a minimum expense.
5. It seeks to make ready for its member an income of 5% of \$10,000.00 for himself and the same per cent on \$6,000.00 for his widow.

## WHO MAY JOIN

Baptist Ministers, women missionaries of the Foreign and Home Missionary Boards, Laymen and Laywomen, whether as teachers, editors, secretaries, or what not, who give all their time to denominational work.

If you are not already a member, address:

**Wm. LUNSFORD, Corresponding Secretary**  
**318 Slaughter Bldg., DALLAS, TEXAS**



# Mississippi Womans' College

NEXT SESSION OPENS  
WEDNESDAY, SEPTEMBER 15th, 1920

Room fee of \$12.50 reserves room in either Love Cottage, Ross Hall or the two new fireproof dormitories. In Ross Hall, which is on the industrial and cooperative plan, board for the present session cost only \$14.00 per month.

Do not delay, for over 160 girls were refused for lack of room this year.

The Woman's College is the fastest growing school in the State.

If the Baptists would give the dormitory room it would enroll one thousand girls in three years. Present session enrollment 475.

It is one of the most practical and progressive schools in the South. Its courses are designed to meet present day needs, not those of fifty years ago.

It is one of the best equipped schools in the South. Its beautiful administration building, dining hall and dormitories have no superior in this State. Its faculty is the best that can be secured.

It is untouched by political influence. It is the only Baptist school for women in a circular territory whose diameter is 300 miles.

Ridgecrest, N. C., June 15, 1920.

From what I have seen and heard of Christian Schools, I firmly believe that no school is doing a more distinctively Christian work than the Mississippi Woman's College.

A. C. DIXON.

It is a school whose first object is Christian growth and development. The Southern Baptist Sunday School Board at Nashville says the Woman's College did more Sunday School Normal work last session than any other school in the South. Its graduates get State license.

All Freshmen entering with 14 Carnegie units get Home Science free. William Lyon Thickstun, noted composer and musician, is head of the Music Department. Mrs. Kate Downs P'Pool begins her sixth year in Expression Department.

For beautiful new catalogue address

J. L. JOHNSON,

Station B,

Hattiesburg, Miss.

## GOOD HOPE

Just closed a three days meeting at the newly organized church, Good Hope, three miles west of Purvis, where they have for their pastor Bro. J. M. Gibbs. He had held a meeting and organized the church. He is doing good work and the people are ready to respond to his leadership. In three days we had thirty-three additions to the church, eight subscriptions to the Baptist Record, \$50 subscribed to the 75 million campaign. Located the lot which was given to build the church upon. You will hear from them.

A. L. O'BRYANT.

## THREE MEETINGS

My first meeting was with the church at Stonewall, Miss., where Rev. S. J. Slaughter is the noble and progressive pastor. The meeting at this place continued for two weeks and grew in interest and in attendance from the first to the last service. This church is composed of a noble people and has one of the best pastor's in the state. The writer enjoyed the meeting greatly. The church showed its appreciation of the preacher's service in a great way. There were nineteen additions to the church.

My second meeting was with the Big Springs church, Lincoln county, seven miles east of Brookhaven. This was one of the first churches of which I became pastor, and it was a

great joy to go back and meet with old friends of other days. Bro. W. C. Stewart is the pastor and is bringing things to pass there in Christ's kingdom. It was a great pleasure to spend a few days with Bro. Stewart and this noble band of people. We had some wonderful services indeed during the meeting. As a result of the meeting the church is on higher ground and will do greater service for the Master.

My next meeting was with the Lowrey Creek church, Jones county, and Bro. Allred, the noble pastor. This was my second meeting with this church. God honored his word and gave the church one of the best revivals in its history. From the first to the last service was a mountain-top experience. Forms and ceremonies were forgotten, hearts were melted under the power of the gospel and hundreds wept for joy. At the close of the meeting Bro. Allred was given a unanimous call as pastor for next year and his salary doubled. I am back at home now, working, planning, praying for our meeting at West Laurel, which begins on the first Sunday in September. Bro. W. M. Bostick, of Winona, Miss., is to be with us to do the preaching. Bro. Joe Canzoneri, of Fort Worth, Texas, is to be with us to conduct the music.

We crave the prayers of all the Record readers for this meeting.

Sincerely,

R. R. JONES.

## RIENZI

We had our meeting at Rienzi the fourth week in July. Bro. J. H. Wright was with us. He did heroic preaching. Bro. Wright is a man who helps both pastor and people. His heart is big, his message is Jesus and His love for us. A work was done which shall never die. The church was greatly edified and the whole town benefitted as the result. We had several professions and two additions by baptism.

Our work is moving along nicely. The Sunday school is growing both in interest and size. We have large crowds on preaching days. This church has recently gone to half time preaching. May others follow the example.

Thank God for such a loyal, faithful band.

GEO. S. JARMAN, Pastor.  
Jackson, Tenn.

## BYHALIA

Beginning on the third Sunday in August, the protracted series of meetings continued through the following Sunday. Through a misunderstanding, Rev. Roland Leavell, of Oxford, who was expected to assist in the meeting, was unable to be with us, so Dr. Thos. S. Potts, the pastor, did the preaching. We had a gospel feast. The Lord was with the preaching. Large crowds came out to hear him both morning and evening. Visible results were five for

baptism and eight by letter.

P. B. TROTTER.

## PILGRIM'S REST REVIVAL

It was my privilege to be with Pastor R. W. Bryant and his people at Pilgrim's Rest the second week in August. This was my third meeting with this church and seventh with Bro. Bryant. I find everywhere. He is one of our best pastors. The visible results of the meeting were four additions to the church and 8 new subscribers for the Baptist Record. The church launched a movement to build a home for the pastor.

Yours in Him,

HOMER H. WEBB.

## THE MAN WHO COUNTS

The man who counts is the man who is decent and makes himself felt as a force for decency, for cleanliness, for civic righteousness. First, he must be honest. In the next place he must have courage; the timid man counts but little in the rough business of trying to do well the world's work. In addition, he must have common sense. If he does not have it, no matter what other qualities he may have, he will find himself at the mercy of those who, without possessing his desire to do right, know only too well how to make the wrong effective.—Theodore Roosevelt.



## East Mississippi

The church at Madison held its meeting last week. There were many disappointments and disadvantages, yet the people said that it was a fairly good meeting. The first disappointment was when the expected help, Bro. House of Sardis, failed to get there. There remained a little and then threatened much nearly every day, which kept some away from the services. There was a nigger minstrel in town one day and political speaking one day. So you see we had some things to contend with.

The pastor did the preaching with the exception of one service when Rev. John McFall of State Springs, came in and preached a fine sermon on "Justification." The pastor had some fine help in the persons of Brothren Dobbs, Harvey, Purvis, Longston, Hester, Malone, Norris and some others. We appreciated their faithfulness so much. The clerk and deacon of the church, Bro. Geo. W. Dudley, was away at West Point in a sanitarium for an operation. All are praying for his recovery. There were six additions to the church during the meeting and we feel that the church was helped.

Rev. Johnie Carroll, of Reformation, Choctaw County, owing to a severe throat trouble, has been unable to be in his meetings for two or three weeks. He is hopeful of getting in his work again soon.

Dr. Webb Brame of Drew, assisted Pastor J. T. Smith in an excellent meeting in Oktibbeha county last week.

Rev. W. L. Collins assisted Pastor Walter Jones at Good Hope, Neshoba county, last week. A good meeting is reported.

Newton County had its first county Y. P. U. Convention last Sunday. It was held at Union and was very well attended. Bro. Ambler Wicks, State B. Y. P. U. secretary, was present and added much to the meeting.

Pastor Rodgers is holding his meeting at Naxapater this week. A class in the B. Y. P. U. Manual is being taught by Bro. Wicks.

Prof. O. P. Breland of Maben filled the pulpit of the Second Baptist Church, Columbus, in the absence of Pastor J. F. Sansing, the second Sunday and Sunday evening. The church was greatly pleased it is reported.

Rev. Eugene Stephens will help Pastor Collins at New Ireland Church near Union the fifth Sunday in his sixth successive annual meeting. They believe in him over there.

Rev. N. R. Stone is assisting in the meeting at Philadelphia this week. Prospects are for a good meeting.

The Philadelphia Sunday School has reached the A1 Standard. Pastor Hughes and Supt. J. E. Jolly and their able corps of teachers have done fine work in the school.

The church at Bluff Springs, Neshoba county, where Pastor E. A. Breland was assisted by Rev. C. E. Hendrick, had a great meeting with more than 20 additions to the church.

Rev. J. L. Hughes assisted in the meeting at Rock Branch, Newton county, last week. There were no additions to the church, but Bro. Hughes did some excellent preaching. At the close the church recalled its pastor and voted half-time services for next year.

The Neshoba County Association will meet with Linwood church the fourth Sunday in August. Churches that desire to go into the organization of the new association should call for letters of dismission from the association of which they are now members. Neshoba church has already voted to do so.

The meeting at Rocky Creek, Newton county, where Pastor J. E. Breland was assisted by Rev. Henry Killen of Texas, resulted in a great revival and a number of conversions and baptisms.

DIED—Brother Charlie Graham, a member of Buelah Church, Newton county, died at his home in Louisiana last week. He leaves a wife and two children. He was a son-in-law of Rev. R. K. Cleveland of Little Rock, Miss.

Had you noticed that those who do most of the objecting in the church are those who do the least work for the Master? That is funny but true. Just another testimony to the truthfulness of the old saying, "Kickers never work and workers never kick." Which do you follow?

In the meeting at High Hill church in the southern part of Neshoba county where Pastor Monroe May did most of the preaching, a revival broke out and more than 20 were added to the church, most of them by experience and baptism. We rejoice that so many good meetings are coming along.

The season for "calling a pastor" for the churches is upon us again. The annual call is in vogue all over the land I presume. It is up this way at least. This custom gives the disgruntled nonworkers a chance to vent their feelings against the pastor and cause him to move to other fields to glean. There are in nearly every church enough of that class of members to stir up a considerable opposition faction and create a feeling in the mind of any pastor that cares anything for the cause to decide to move on. Usually the backbone of the church, those who do the work and the paying, are in line for the best interest of the church and pastor, but the element known as "sons of rest" want change every year if the pastor is worth anything and wants to do things.

### MRS. W. M. JENKINS

In McComb, August 7, 1920, Sister Margaret Jenkins, wife of Bro. W. M. Jenkins, and the eldest daughter of Eld. J. J. Walker, passed to her reward, age 43 years, 8 months, and 23 days. She leaves but one child. Mrs. Jenkins was a faithful member of her church when health permitted. She was a kind step-mother and a good neighbor, and had many friends. Funeral services held at First Baptist church Sunday at 3 p. m., conducted by Eld. W. A. Gill. May Divine consolation be the portion of the husband, children, father, brothers and sisters.

J. H. L.

## Forschler's Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information. Forschler Motor Truck Mfg. Co., New Orleans, La.



Forschler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.



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Sixty-second year opens Sept. 8, 1920. All College courses. Preparatory courses; Specials; Music, Art, Expression, Domestic Art and Science. Red Cross work. New sleeping porches. All Business courses open all year. Thousands of dollars spent on improvements. Rates reasonable. Fine climate, highest health record. For handsome catalog, address, W. M. HATTON, Tuscaloosa, Ala.

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Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam-heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges. For further information write, J. M. STARK, Birmingham, Ala.

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Excellent equipment; able and progressive faculty; wide range of theological study. Tuition free; expenses moderate. Special financial aid for students requiring such assistance. Full information and catalogue upon request. E. Y. MULLINS, President.

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For Malarial Fevers and a General Tonic  
If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

## MISSISSIPPI COLLEGE

Next Session Opens Sept. 15  
With the Strongest Faculty  
in all its History

The following new men have been added since commencement: MR. M. CUPERO, one of the greatest musicians in the country, formerly connected with Sousa's famous band, will be the leader of our band.

MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

New light and water plant is being installed.

Conditions were never finer for a great session

Write for catalogue,

**J. W. PROVINE, PRESIDENT**  
Clinton, Miss.





## INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents—(adv.)

### SCHOOL FOR NURSES

The fall classes of the Vicksburg Sanitarium Training School for Nurses are being formed and a few more pupils are wanted. Young women with high school or college education are given credit for their educational advantages. Splendid accommodations for the comfort and well-being of students. A monthly cash allowance is provided for each pupil. Preliminary expense unnecessary. For particulars write Superintendent Nurses, Vicksburg Sanitarium, Cor. Crawford and Monroe streets, Vicksburg, Miss., or Dr. D. P. Street.

**"I am well!"**  
—your chickens and stock well?  
**If not—Give them Bee Dee**  
**Stock & Poultry Medicine**  
The old reliable **BLACK-DRAUGHT** for Stock and poultry  
**Ask your merchant!**  
*Merchants: ask your jobber's salesman about Bee Dee!*

**DANDRUFF**  
quickly disappears when  
**TETTERINE**  
is applied. Fragrant and soothing  
50c at your druggists or from  
**SHUPTRINE CO., SAVANNAH, GA.**  
**SHUPTRINE CO., SAVANNAH, GA.**

### TYRANZA, ARK.

Bro. T. T. Martin of Blue Mountain, Miss., and his singer, Mr. Couch conducted the meeting for us and it was a most remarkable meeting from every view point.

God was with us in great power. Conversions from the very first and continued unto the last service. Nearly every sinner that came to the services was converted and joined the Baptist church—even visitors and casual attendants came under the influence of the gospel and were gloriously converted to Christ.

We had only forty-two additions to the Baptist church, but this was all the converts and they were the pick and choice men and women of the community.

All of them were prominent planters and business men and their families. The new members represent a prosperity interest of \$1,500,000. This will put the Baptist church far ahead of any other church in the community in point of numbers as well as financial and social influences.

This is the fourth meeting in which I have been associated with Bro. Martin and in many respects this was the best of them all. There was no excitement, no claptrap, no bambast, no expert manipulation of the folks, but a simple, straight forward, clear-cut message of truth.

Bro. Martin's ability to present Christ to the sinner as his all-sufficient Savior from sin is unexcelled by any man I ever heard, and this power seems to have increased since I knew him first twelve years ago. Age seems only to have added a touch of sweetness and mellowness to his powerful message of truth.

L. W. RUSSELL.

### GOOD MEETINGS.

I have just closed the last revival meeting for the summer in my pastorate. I have Wesson church for half time, two fourth time country churches and two afternoon service churches, all within a few miles of Wesson. The meetings in all of the churches have been good. The additions aggregate 106—80 being by experience and baptism and 26 by letter.

I had to assist me a different man in each church and every one seemed to be especially fitted for the place he filled. They were Joseph G. Gilmore, of Osyka; A. F. Youngbury, of Boyle; N. A. Edmonds, of Picayune; J. C. Parker, of Morton, and J. E. Wills, of Louisville, Miss. They are noble fellows and great preachers.

I am more and more delighted in this great field of labor to which the Lord has assigned me. Among the evidences of progress, beside the additions above named, are that we have over three times as many Record readers as at the beginning of the year, more than double the amount of contributions to the cause, good congregations at all the services and better organization for service. Help me to thank God and take courage.

### SPRING HILL MEETING.

Our meeting began the third Sunday in August with Pastor B. W. Hudson preaching Sunday and Sunday night Monday morning Rev. J. J. Mayfield of Charleston reached us and preached

twice daily until Friday night. We had twelve professions of faith, ten of which joined us. There were three additions by letter also.

Bro. Mayfield presented the messages clearly and fearlessly. The church was greatly revived and brought to see more clearly their path of duty.

R. G. McCORKLE.  
Oakland, Miss.

### SUMNER, MISS.

We had a very successful and enjoyable meeting with the Friendship Church, Sunflower Association.

Twenty-three for baptism, eleven by letter and restoration. Bro. S. B. Ferguson assisted the pastor, J. P. White, and met the demands of the community in a remarkably acceptable manner. Every one who attended the meeting seemed to enjoy the services, though we had no imported attractions, Bro. Ferguson being the former popular pastor.

J. P. WHITE, Pastor.

### TYLERTOWN, MISS.

August 21, 1920.

Dear Bro. Lipsey:

Have just closed a great meeting at New Zion church, this county, with Pastor C. T. Carken. Great crowds every day and about 40 additions to the church 30 for baptism.

Our meeting here was quite a success. Dr. W. A. Hewitt did some good work. The church was greatly helped and there were 21 additions. Our work is doing well. Hope you are well.

Best wishes,

J. B. QUIN.

### J. G. CHASTAIN

Missionary J. G. Chastain, formerly of Mexico, but who has been laboring in Cuba for the last three years, has been sent by our Home Board to Tampa, Fla., to work among the thousands of Spanish speaking people in and around that city. He is now on the ground and has his wife and daughter, Miss Regina, with him. The latter was born in Mexico and already speaks Spanish, and while she will engage in music teaching in that city, she will have opportunity to render much valuable service to the Spanish mission work. Bro. Chastain's address is 1909 15th street, Tampa, Fla. Correspondents please take note.

### MT. OLIVE

Dr. R. M. Inlow, of Memphis, came to us on Thursday evening, August 20th in a great meeting. The people came in large crowds from all quarters and were blessed in receiving the great sermons of Dr. Inlow.

The Lord added to the church twenty members—sixteen by baptism, the church was greatly revived, and five subscribers to the Record were gotten.

W. RUFUS BECKETT.

A little boy with a defective eye was taken to see the oculist of whom he was heartily afraid. When asked, "You cannot see as well out of one eye as you can out of the other, can you?" promptly answered, "O, yes, sir, I can see better."

## REST FOR THE WEARY

Sweet Dreams Mosquito Remedy  
Insures Restful Sleep.

Once upon a time even the idea of restful sleep seemed a myth. But one fine morning Sweet Dreams came. Rest that is free from annoyance of mosquitoes is now possible.

It isn't necessary to fret all night. A million users say that Sweet Dreams mosquito remedy is fine, so why can't you too join the big crowd? For your convenience, Sweet Dreams is sold everywhere.

When mosquitoes are troublesome, give Sweet Dreams a trial. No offensive odor. No stain.

The greatest mosquito remedy ever made—Sweet Dreams.

## DEATH RATTLE OF CALOMEL IN SOUTH

Dodson is Destroying Sale of  
Dangerous Drug with His  
"Liver Tone."

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's Dodson's guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate so let them eat anything afterwards.

### A RECORD THAT SHOULD CONVINCE YOU

Of the merits of Hood's Sarsaparilla as the standard blood purifier, appetizer and tonic. Originated in a famous physicians prescription more than 50 years ago. Adopted as the regular family medicine in thousands of American homes. Has met the tests of half a century with universal success. Made from the best known roots, herbs, barks and berries named in the Dispensatory. Will prove its merit if you will give it a trial.

As a good cathartic, Hood's Pills.

### GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion  
to whiten your tanned or  
freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whiter, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.



## The Sunday School Board-- Some Facts About its Business.

It may be of interest to the Baptists of the South to know the conditions we face, for our business is really yours.

You may think you know something of the "high cost of living," but you do not really unless you are in the publishing business. Print paper, seemingly, is independent of economic laws. The demand is great and prices go up because there is a market for all that is made. Prices are higher THAN EVER and still going up. For Example:

Our bill for printing the Uniform periodicals alone for May, June, July, 1918, was \$41,852.61. For the same period in 1919 it was \$60,523.42, while for 1920 it is \$104,163.42. Of course our circulation has increased, but not in this proportion. Our bills for August, September and October will probably be much larger. In other words, our printing costs are at least 2 1-2 times what they were in 1918 and we fear the end is not yet.

In the meantime we have been doing a greater development work than ever through our various departments. We are pushing teacher training, organized class work, general organization, elementary work, and our architectural work, in keeping with the needs of our growing Baptist life. The Board, at its annual meeting, with the state members present, voted heartily that this work was absolutely essential to our Sunday Schools and, therefore, should be considered as a legitimate expense in fixing our prices. Every school is helped by this development work.

These are difficult days with us, as with all other publishers, but with the co-operation of our people we can come through successfully and without hindrance to our work.

Send us your orders early for next quarter and help us to give you good service.

### Baptist Sunday School Board Nashville, Tenn.

I. J. Van Ness,  
Corresponding Secretary.